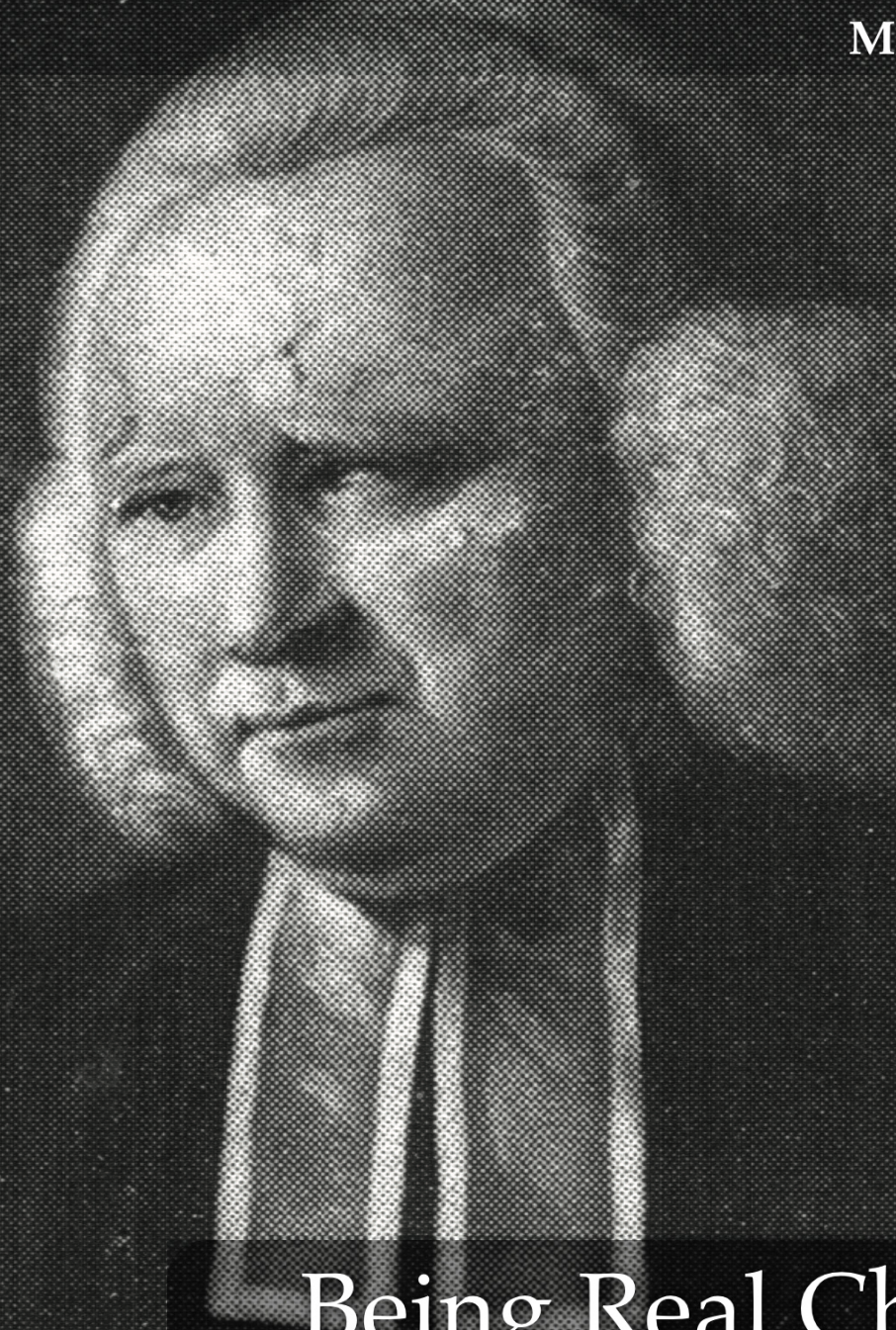


The Old Paths

Magazine Issue 5



Being Real Christians

by George Whitefield on page 4....

Quotable Quotes...

Charles Finney

"Away with your milk and water preaching of the love of Christ that has no holiness or moral discrimination in it, away with the preaching a Christ not crucified for sin."

Duncan Campbell

"It is one thing to shout it, it is one thing to sing it, it is one thing to talk about revival, but give me a people on their faces, seeking to be rightly related with God, and when that happens, we will soon know the impact of God-realization in our country."

Dr. Inwood

"Christian men and women, self-renunciation is the cardinal ethic of the Christian Church."

Thomas Brooks

"Consider Christian, that all your: trials and troubles, calamities and miseries, crosses and losses, which you meet with in this world are all the hell that you shall ever have!"

K.P. Yohannan

"All those uncomfortable Scripture verses about taking up the cross- discipline, sacrifice and suffering- some how, they just seem to get in the way of our modern-day 'convenience store' Christianity."

From the Editor...



THE WORLD IS TOO MUCH amongst us! God has called his church to be separate from the world. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." God desires a Church that is "perfecting holiness in the fear of God." Scripture says in another place: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Horatius Bonar said over 100 years ago: "I looked for the Church and I found

it in the world, and I looked for the world and I found it in the Church." A worldly Church will never win the world. Keith Daniel said: "If we try to win the world by being like the world the world will win you!" A peculiar people is a powerful people! God anoints a set apart Church with the Power of His Spirit, there is no other way. We must be a peculiar people in these "last days," God is calling apart a people that love the "things of God" more than the "things of the world."

Horatius Bonar speaks forth a rebuke to a worldly complacent Church: "Go on in your worldliness; fling yourselves headlong into the torrent of earth's vanities; but know that the end of these things is death! "Do not love the world or the things that belong to the world. If anyone loves the world, love for the Father is not in him." (1 John 2:15) "You adulterers! Don't you realize that friendship with this world makes you an enemy of God? I say it again, that if your aim is to enjoy this world, you can't be a friend of God." (James 4:4). The point is settled. The Christian cannot take part with the world in its follies, and gaieties, and sins! What! A Christian and yet a worldling! singing its idle songs, hurrying through its mazy dance, partaking in its mirth and revelry! Impossible! We have ceased to be citizens of earth's polluted cities; we are citizens of heaven! We have a home--but not in the palaces or haunts of the world. We have a house not made with hands, eternal in the heavens!

Thomas Brooks said: "The honors, splendor, and all the glory of this world, are but sweet poisons. Which will much endanger us, if they do not eternally destroy us." Yet how many Churchmen without any anguish indulge in the world's ways. How many Churches offer the people these "poisons" mixed with divine truth. What a deadly mixture! Church depart from the world, may we be able to say with the Apostle Paul: "the world is crucified unto me, and I unto the world!" May it be so.

In Christ,

Greg Gordon

Vision

"Thus saith the Lord, Stand ye in the ways, and see, and ask for **the old paths**, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." -*Jeremiah 6:16*

The Old Paths Magazine is a free monthly periodical that is made available for the entire body of Christ. The main focus of the periodical is to propagate and promote the message of genuine biblical revival to this generation. This chief aim is expressed through many voices from Christian history. Copies of this periodical can be made for free distribution without permission.

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The Godly Person Weeps!

CHRIST CALLS HIS SPOUSE His "dove" (Song 2:14). The dove is a weeping creature. Grace dissolves and liquefies the soul, causing a spiritual thaw. The sorrow of the heart runs out at the eye. A godly heart grieves that it is not more holy. It troubles him that he falls short of the rule and standard which God has set. "I should", he says, "love the Lord with all my heart. But how defective my love is! How far short I come of what I should be, no, of what I might have been!"

A godly man sometimes weeps out of the sense of God's love. Gold is the finest and most solid of all the metals, yet it is soonest melted in the fire. Gracious hearts, which are golden hearts, are the soonest melted into tears by the fire of God's love.

A godly person weeps because the sins he commits are in some sense worse than the sins of other men. The sin of a justified person is very odious, because it is a sin of unkindness. Peter's denying of Christ was a sin against love. Christ had enrolled him among the apostles. He had taken him up into the Mount and shown him the glory of heaven in a vision. Yet after all this mercy, it was base ingratitude that he should deny Christ. This made him go out and "weep bitterly." He baptized himself, as it were, in his own tears. The sins of the godly go nearest to God's heart.

The sins of the wicked anger the Lord. The godly man's sins grieve Him. The sins of the wicked pierce Christ's side. The sins of the godly wound his heart. The unkindness of a spouse goes nearest to the heart of her husband. How far from being godly are those who scarcely ever shed a tear for sin! If they lose a near relation, they weep, but though they are in danger of losing God and their souls, they do not weep.

Thomas Watson (1620-1686) - Non-conformist preacher in England. Wrote many influential books in his day and is read widely by many evangelicals in our day.



Troublemakers in the Church

WE NEED MORE TROUBLEMAKERS in the church! I pray that every member of the body of Christ would become a troublemaker! We need an army of troublemakers who have become so full of the Holy Ghost they will stir up and trouble New York City and every other city around the world; trouble their wicked institutions - challenge the established dead churches - trouble the leaders, the mayors, the city councils, the community leadership! In other words, we need Holy Ghost troublemakers moving in the Spirit, proclaiming the kingship of Christ so effectively that whole cities are stirred!

Paul had upset the status quo. He had challenged the devil who had been having his way for years. The slave-owners of the delivered woman then dragged Paul and Silas into the marketplace to stand trial before the city magistrates. The charge was, "...These men... do exceedingly trouble our city" (Acts 16:20). "And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, and made their feet fast in the stocks" (Acts 16:22-24). It looked as though Satan had won. The new converts must have been stunned!

Many churches today are full of silent, gentlemanly diplomats, not wanting to make waves! Nobody wants trouble! So the devil's kingdom goes unchallenged. We have more than enough smiling, mousy Christians! I heard the raging of a man who said to me, "Let's you and me make a bet - any amount of money! You people in the church can't stop anything! You'll get a little publicity, but nothing ever changes. You can't shut anything down! You're powerless in this league!"

David Wilkerson - A watchman to our current generation. Was used of God to establish teen challenge rehabilitation centers. Pastor of Times Square Church in New York city.



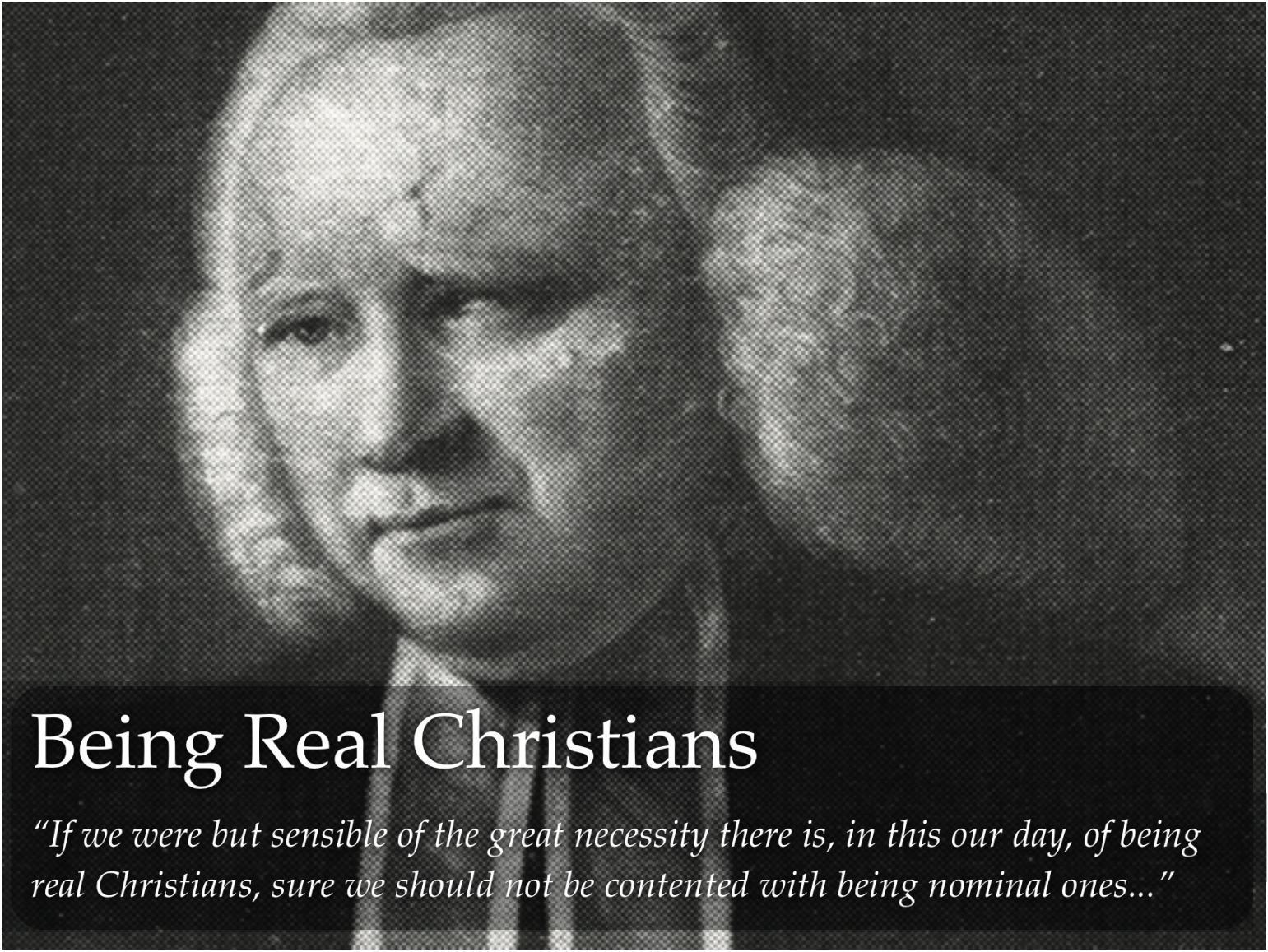
Another Gospel

SATAN IS THE ARCH-counterfeiter. The Devil is now busy at work in the same field in which the Lord sowed the good seed. He is seeking to prevent the growth of the wheat by another plant, the tares, which closely resembles the wheat in appearance. In a word, by a process of imitation he is aiming to neutralize the Work of Christ. Therefore, as Christ has a Gospel, Satan has a gospel too; the latter being a clever counterfeit of the former. So closely does the gospel of Satan resemble that which it parodies, multitudes of the unsaved are deceived by it.

It is to this gospel of Satan the apostle refers when he says to the Galatians, 'I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the Gospel of Christ' (1:6, 7). This false gospel was being heralded even in the days of the apostle, and a most awful curse was called down upon those who preached it. The apostle continues, 'But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

The gospel of Satan is not a system of revolutionary principles, nor yet a program of anarchy. It does not promote strife and war, but aims at peace and unity. It seeks not to set the mother against her daughter nor the father against his son, but fosters the fraternal spirit whereby the human race is regarded as one great 'brotherhood.' It does not seek to drag down the natural man, but to improve and uplift him. It advocates education and cultivation and appeals to 'the best that is within us.' It aims to make this world such a comfortable and congenial habitat that Christ's absence from it will not be felt and God will not be needed.

A.W. Pink (1886-1952) - An Evangelist and biblical scholar known for his puritanistic teachings. Very well known and quoted in our day, wrote many biblical expositions works and books.



Being Real Christians

"If we were but sensible of the great necessity there is, in this our day, of being real Christians, sure we should not be contented with being nominal ones..."

The Great Necessity

IF WE WERE BUT SENSIBLE of the great necessity there is, in this our day, of being real Christians, sure we should not be contented with being nominal ones; but we are sunk into I know not what; we are no better than baptized heathen. And how amazing is it, that we should profess the name of Christ, and yet so little converse about him; surely, this name whereby we are called, should be the theme of our discourse here, and of our eternal Hallelujahs in a world to come. But is it not more amazing, to consider, that instead of the name of Jesus, whereby we are to have salvation, we are taught to look for it in ourselves, and that there must be a fitness in us before God bestows his grace and favor upon us. But what doctrine is this? Not the doctrine of the scripture, not the doctrine of Jesus, not that of the primitive Christians, not that of the reformation, nor that of the articles of the church of England. No, it is the doctrine of the devil; this is making Christ but half a Savior, and driving man into an error of the greatest consequence, in making him go to Jesus in

his own strength, and not in the name of the Lord Jesus Christ. But, my brethren, unless you go in the strength of Jesus Christ; unless you depend only upon him for salvation; unless he is your wisdom, righteousness and sanctification, he will never be your redemption. Our salvation is the free gift of God; it is owing to his free love, and the free grace of Jesus Christ, that ever you are saved.

Deceiving Your Own Souls

Do not flatter yourselves of being good enough, because you are morally so; because you go to church, say the prayers, and take the sacrament, therefore you think no more is required; alas, you are deceiving your own souls; and if God, in his free grace and mercy, does not show you your error, it will only be leading you a softer way to your eternal ruin; but God forbid that any of you, to whom I am now speaking, should imagine this; no, you must be abased, and God must be exalted, or you will never begin at the right end, you will never see Jesus with comfort or satisfaction, unless you go to him only on the account of what he has done and suffered.

Is it not plain to a demonstration, that we are acting the part of the Gergesenes, who came and desired Jesus to depart from them? Let us consider the words, and then we shall see how exactly we are performing the part of these men over again.

His Disciples Followed Him

And when he was entered into a ship his disciples followed him. Christ had been working of many miracles, as we may read a few verses before; and as he continually went about doing good, so now he was going to the country of the Gergesenes to dispossess two, who were possessed with devils; and his disciples followed him; No doubt they were reproached and pointed at, for following such a babbler, as the Scribes and Pharisees esteemed the Lord Jesus Christ. Doubtless they were pointed at, jeered, scoffed, and esteemed madmen, enthusiasts, and a parcel of rabble; but still they followed the Lord Jesus Christ, they did not mind a little reproach; no, they loved their Master too well to forbear following him for the sake of a little persecution. And if you do but love the Lord Jesus Christ,

love him above all, you will follow him in spite of the malice of all the Scribes and Pharisees of this generation.

A Great Tempest

And behold there arose a great tempest on the sea. The presence of Christ in the ship, did not preserve the disciples from fears and troubles; they were filled with uneasiness, although Christ was with them: this was only for a trial of their faith, to see if they would stand fast for the Lord in a persecuting time. My dear brethren, if the Lord is trying of you, do not give out; no, stand fast in all that the Lord may call you to suffer: It is easy to follow Christ when all things are safe: but your love to Jesus Christ would be seen more, if you must lose your lives, or deny your Jesus; it would be a trial of your love, when fire and faggot was before you, if you would rush into that, rather than flie from the truth as it is in Jesus. Though all things are calm now, the storm is gathering, and by and by it will break; it is at present no bigger than a man's hand; but when it is full it will break, and then you will see whether you are found Christians or not. Persecution would scatter the hypocrites, and make nominal Christians afraid to worship God; they would then soon turn unto the world and the things of it.

O Come Unto This Blessed Jesus

Awake, you that sleep, and arise from the dead, from the death of sin, and Christ then will give you the light of his righteousness. Come to Christ and you shall be welcome; O come unto this blessed Jesus, come notwithstanding your vileness; for if you come not you will perish. If Christ does not save you, your own good meaning, your own good intentions cannot; no, as you are in your blood, so you must perish in your blood; but if you come to Christ you will find mercy, you shall not perish. You cannot find salvation in any other but in Christ; if the disciples could have saved themselves, they would not have awoken Jesus Christ; but they were sensible that no one could save them but him; and therefore they cried out unto him; and so you, who are under the sense of sin, who are in fear of hell, if you seek unto your own works, you only seek your own death; for there is no fitness in you. I speak the truth in Christ Jesus, I lie not, there is not fitness in you, but a fitness for eternal damnation; for what are you by nature, but children of wrath, and your hearts are Satan's garrison. Because you have gone to church, said the prayers, gone to the sacrament, and done no one any harm, you speak peace to your souls; and all is in peace you think, and your case is good enough; but indeed, all is a false peace, and if you have no other peace than this, you must shortly lie down in everlasting flames; this is an un-

grounded, self-created peace, and if you trust to this peace you will perish.

"O come unto this blessed Jesus, come notwithstanding your vileness; for if you come not you will perish..."

But do as the disciples did when they were in distress; they go to Christ and say to him, "Lord, save us, we perish." I offer you salvation this day; the door of mercy is not yet shut, there does yet remain a sacrifice for sins, for all that will accept of the Lord Jesus Christ; he only knows the inmost thoughts of thy heart, he will embrace you

in the arms of his love; he sees the first risings of grace in you, and would willingly encourage it: the angels long for your being in the love and favor of God; they will rejoice to see you turn from sin unto him. All the ministers of the blessed Jesus would be glad to be instruments to turn you from darkness to light, and from the power of Satan unto God.

O Ye Of Little Faith

And he saith to them, why are ye fearful, O ye of little faith? And so, my brethren, I may say to you; why are you fearful to leave you sins and turn to God? O turn to him, turn in a sense of your own unworthiness; tell him how polluted you are, how vile, and be not faithless, but believe; do not go in your own strength, and then you need not fear. Why fear ye that the Lord Jesus Christ will not accept of you? Your sins will be no hindrance, your unworthiness will be no hindrance; if your own corrupt hearts do not keep you back, or if your own good works do not hinder you from coming, nothing will hinder Christ from receiving of you: he loves to see poor sinners coming to him, he is pleased to see them lie at his feet pleading his promises: and if you thus come to Christ, he will not send you away without his Spirit; no, but will receive and bless you.

A Slight On Infinite Love

O do not put a slight on infinite love; what would you have Christ do more? Is it not enough for him to come on purpose to save? Will you not serve God in your souls, as well as with your bodies? If not, you are only deceiving yourselves; and mocking of God; he must have the heart. O ye of little faith, why are ye fearful lest he should not accept of you? If you will not believe me, sure you will believe the Lord Jesus Christ; he has told thee that he will receive you; then why tarry ye, and do not go to him directly? Does he desire impossibilities? It is only, "Give me thy heart;" or, does he want your heart only for the same end as the devil does, to make you

miserable? No, he only wants you to believe on him, that you might be saved. This, this, is all the dear Savior desires, to make you happy, that you may leave your sins, to sit down eternally with him, at the marriage supper of the Lamb.

Then he arose and rebuked the winds and the sea, and there was a great calm.

Thus, you see, it was only to the power of Christ to stop the raging of the sea; he rebuked it; the disciples might have spoken for ever, and it would not have ceased; so it is with the word preached; I may preach to you while I live; I may speak till I can speak no more; but the doctrines of Christ will never do you good, unless he impress them upon your hearts; O then, in all thy troubles look up to Christ, that he may rebuke them; and if he speaks the word, then they shall cease. If the Pharisees of this generation scoff and jeer you, if they say all manner of evil against you, do not answer them; leave it unto Christ to rebuke them; for all you can say will be of no more signification, than the disciples speaking to the sea; but when Christ speaks the word, then they shall cease; let it not discourage you, for if you will live godly in Christ Jesus, you must suffer persecution.

The World Hates You!

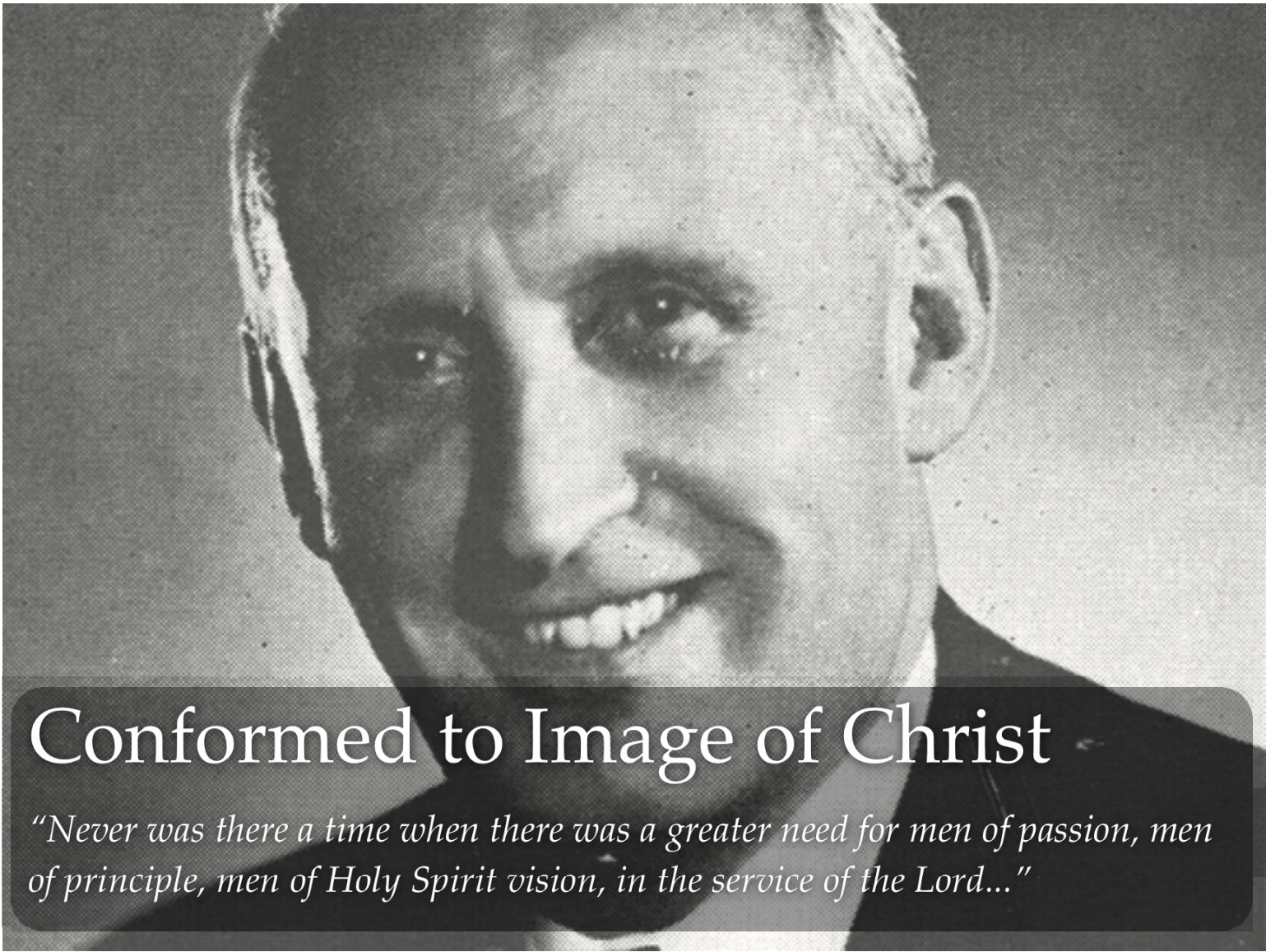
It is true, that those who are sincerely good, are set up for marks for every one to shoot at. There is a continual enmity between the seed of the woman and the seed of the serpent; if you were of the world, the world would love its own; but because Christ hath chosen you out of the world, therefore it hateth you.

"Do not think of following Christ into glory, unless you go through the press here. Look forward, into eternity..."

Following Christ Into Glory

Do not think of following Christ into glory, unless you go through the press here. Look forward, my brethren, into eternity, and behold Christ coming, and his reward with him, to give a kind recompense for all the temptations and difficulties of this present life.

George Whitefield (1714-1770) - A minister of the Church of England and one of the early leaders of the Methodist movement. Was used mightily of God in revival preaching to 10,000's open-air.



Conformed to Image of Christ

"Never was there a time when there was a greater need for men of passion, men of principle, men of Holy Spirit vision, in the service of the Lord..."

Obstacles To Be Overcome

THERE IS NO TYPE of service any of us can undertake which is beset with so much potential as is the service of the Master. On the one hand, there is so much that is rewarding, and on the other hand, so much that is disappointing. Many are the obstacles to be overcome and many the pitfalls to be avoided. On how many occasions we have taken up a task in the name of the Lord only to withdraw, beaten, discouraged, and baffled, and yet, somehow, baffled to fight better. For every discouragement has been allowed to come to us in order that through it we may be cast in utter helplessness at the Saviour's feet. Then we return to the battle again, no longer trusting in the false and insufficient human resources which so foolishly we had taken into the battle, but

now trusting in the limitless resources of our risen Lord.

Need For Men Of Passion

Never was there a time when there was a greater need for men of passion, men of principle, men of Holy Spirit vision, in the service of the Lord. It is impossible for any of us to become any of these things unless first we have stood in the midst of the work which the Master has given to us and have seen the futility of everything that can ever come from our own imagined strength or weakness. These are lessons which most of us learn the hard way, and we learn them in a school from which we never graduate until we enter the very presence of the Master Himself. It is my firm conviction . . . that, in choosing us in Christ before the foundation of the world, our Heavenly Father also had in His

eternal plan the sphere of service with which He intended to entrust us. In doing so, surely He had in mind that through our reaction in all the testing of Christian work and through our faithfulness or lack of it in the opportunities that He is pleased to give us, we are fashioned into the likeness of His dear Son.

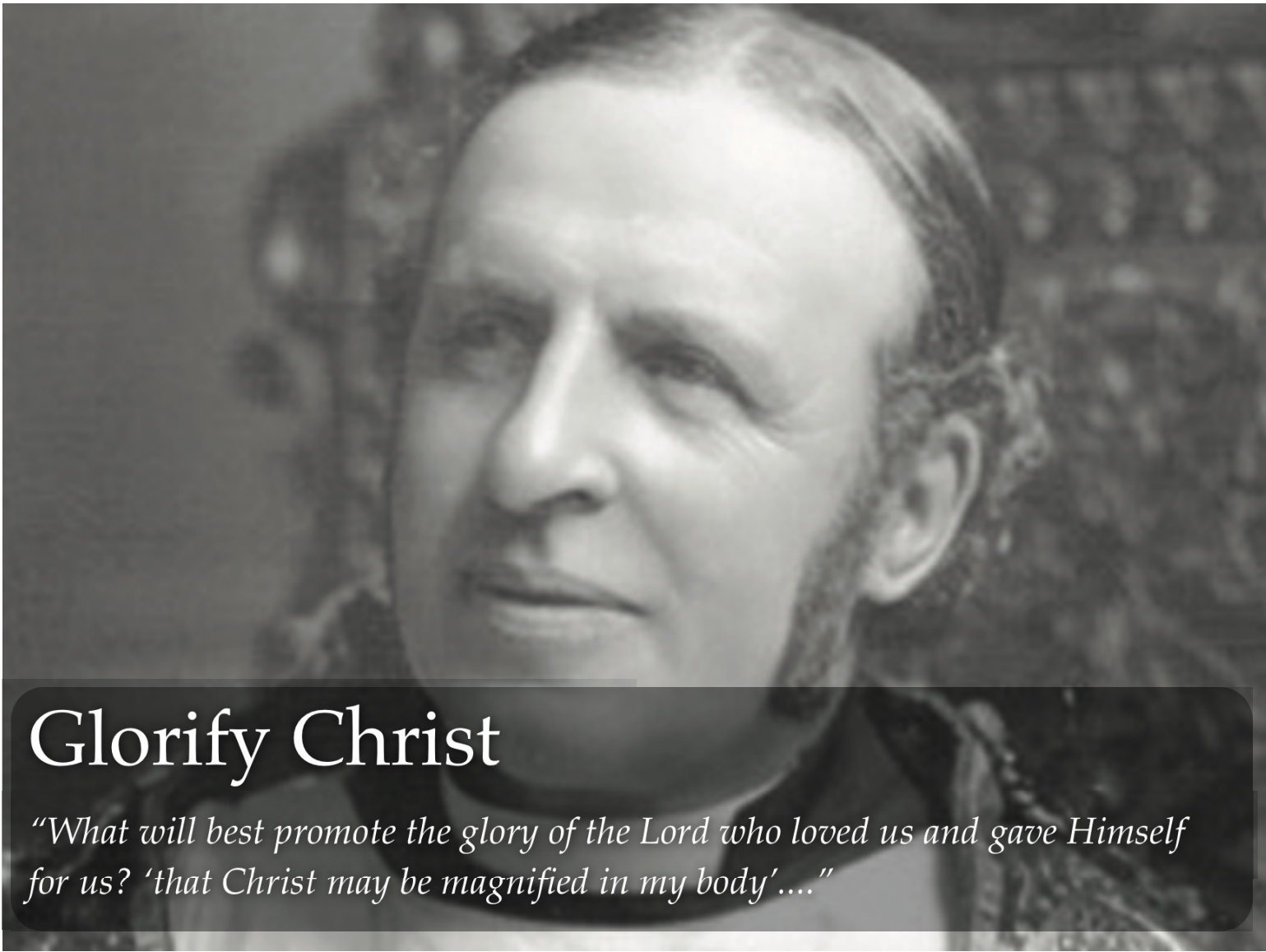
It Will Be Worth It All

What a day it will be when the Lord welcomes us home! Indeed, it will be worth it all when we see Jesus. We will understand then, as we can never understand now, that the very wounds which so often have been inflicted upon us have been the means of conforming us to the image of the Lord Jesus Christ, and of making Him all the more precious to us. Circumstances which we have resented, situations which we have found desper-

ately difficult, have all been the means in the hands of God of driving the nails into the self-life which so easily complains. His dealing causes us to rejoice in the midst of affliction, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

O Jesus, Thou hast promised to all who follow Thee, That where Thou art in glory there shall Thy servant be; And, Jesus, I have promised to serve Thee to the end; O give me grace to follow, my Master and my Friend

Alan Redpath (1907-1989) - A well-known British evangelist and bible teacher. Wrote many books and spoke at Capernwray Bible schools.



Glorify Christ

"What will best promote the glory of the Lord who loved us and gave Himself for us? 'that Christ may be magnified in my body'...."

The One Ruling Consideration

IT WAS A SECRET AS deep but also as simple as possible; it was the Lord Jesus Christ. Really and literally, Jesus Christ was the one ruling consideration for St. Paul; not himself, his claims, position, influence, feelings; not even the Church. To him the Church was inestimably precious, but the Lord was more. And all his thoughts about work, authority, order, and the like, were accordingly conditioned and governed by the thought, What will best promote the glory of the Lord who loved us and gave Himself for us? "that Christ may be magnified in my body, whether by life or by death."

My Eager Expectation

"According to my eager expectation," my waiting and watching, with out-

stretched head, for some keenly wished-for arrival, or attainment. Such was this man's thought and feeling with regard to the "magnification" of Christ through his life and death. It is his "hope," it is his absorbing "expectation." It is to him the thing with which he wakes up in the morning, and over which he lingers as he prepares to sleep at night. It is the animating inner interest which gives its zest to life all this, only very much more, is the "magnification of Christ in his body" to the prisoner who sits, never alone, in the Roman lodging. It is this which effectually forbids him ever to find the days dull. Its light falls upon everything; comforts, trials, days of toil, hours of comparative repose, prospects of life, prospects of death. It quickens and concentrates all his faculties, as a great and animating interest always tends to; it is always pre-

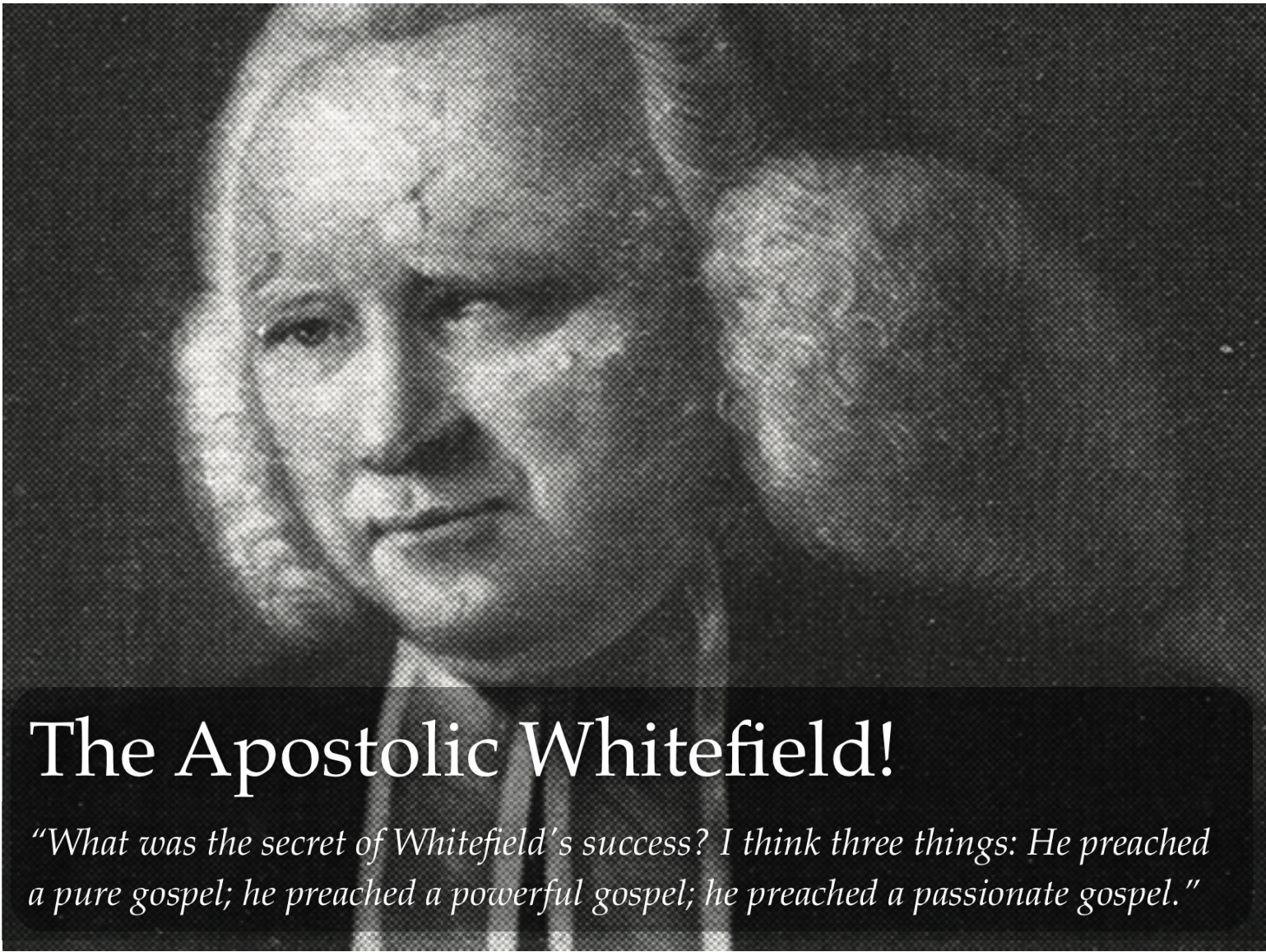
sent to his mind as light and heat, to his will as rest and power. It secures him the quiet of a great disengagement and liberty from selfish motives; it continually drives him on, with a force which does not exhaust him (for it is from above) in the ambition and enterprise which is for Christ; giving him at once an impulse toward great and arduous labors, and a patience and loving tact which continually adjusts itself to the smallest occasions of love and service.

The Ultimate Secret

The ultimate secret of the noble phenomenon resides not in St. Paul but in Jesus Christ. "It pleased God to reveal His Son in me" (Gal. 1:15, 16). The man had seen his Savior with his whole soul. And because of—not the man who saw but—the Savior who was seen, behold, the life is lifted off

the pivot of self-will and transferred to that of "the glory of God in the face of Jesus Christ." The same "revealing" grace can lift us also. We are not St. Pauls; but the Jesus Christ of St. Paul is absolutely the same, in Himself, for us. We will, in His name, place ourselves in the way of His working, that He may so shew us His fair countenance that we may not be able not to live, quiet really, for Him as the enthralling Interest of life. Blessed be our life, as day by day brings ceaseless occasions for the pursuit of our dear ambition—"that Christ may be magnified."

H.C.G. Moule (1841-1920) - Moule was a convinced evangelical, but was understanding of other views. He was closely associated with the Keswick Convention.



The Apostolic Whitefield!

"What was the secret of Whitefield's success? I think three things: He preached a pure gospel; he preached a powerful gospel; he preached a passionate gospel."

Joy Unspeakable

THE NAME GEORGE WHITEFIELD brings some recognition but at that very little. No schools, churches, organizations are named after him. Yet in heaven this man is well known! For he was a humble servant amongst men but a giant with God. By the age of 21 he was the most well known preacher in all of England, but by the age of 22, he was the most hated. He truly is of those "of whom the world was not worthy" and he was treated thus by the world. George Whitefield was born in Gloucester in 1714. At eighteen he entered Pembroke College, Oxford, and soon became a member of a religious group that included John Wesley and Charles Wesley. The group became known as the Holy Club or the Oxford Methodists. During this time of legalism and striving in a works based salvation he worked his body to ill health with fasting and was confined to his bed. Amazingly, it was during this time of rest and recuperation where he was finally changed. He kept simple devotions as his strength allowed. He began to pray simply, and

dropped all of his own ideas and efforts and began to really listen to God. At one point he simply threw himself on the bed and cried out, "I thirst!" It was perhaps the first time he had called out to God in utter helplessness. And it was the first time in over a year that he felt happy. At this moment of total surrender to Almighty God a new thought now came to his heart, "George, you have what you asked! You ceased to struggle and simply believed and you are born again!" It was so simple, almost absurdly simple, to be saved by such a simple prayer that it made Whitefield laugh. And as soon as he laughed the floodgates of heaven burst and he felt "Joy, joy unspeakable, joy that's full of, big with glory!"

A Nation Turned Upside Down

Whitefield's devotional practice as a youth would be to read a passage of the Bible in English, then in Greek, and then read Matthew Henry's commentary. He would pray over each line he read out of these three books until he received it and understood it and it became a part of him. He returned to Gloucester and during this one year of ministry at

the age of 21 the nation of England was stirred and was in a uproar. News spread of his preaching and 1000's came to hear! "Ye must be born again." was the message that was being trumpeted. When Charles Wesley returned from the mission field he declared, "the whole nation is in an uproar." Another said, "All London and the whole nation ring of the great things of God done by his ministry." C.H. Spurgeon said: "It was a brave day for England when Whitefield began field preaching." With such preaching as this no wonder the nation was stirred: "You must be converted, or be damned, and that is plain English, but not plainer than my Master made us of, 'He that believeth not, shall be damned.' I did not speak that word strong enough that says, 'He that believeth not shall be damned'; that is the language of our Lord; and it is said of one of the primitive preachers, that used to speak the word damned so that it struck all his auditory."

Read this example of his imploring sinners to repent and trust in Christ for their salvation no wonder he had results: "I offer you salvation this day; the door

of mercy is not yet shut, there does yet remain a sacrifice for sin, for all that will accept of the Lord Jesus Christ. He will embrace you in the arms of his love. O turn to him, turn in a sense of your own unworthiness; tell him how polluted you are, how vile, and be not faithless, but believing. Why fear ye that the Lord Jesus Christ will not accept of you? Your sins will be no hindrance, your unworthiness no hindrance; if your own corrupt hearts do not keep you back nothing will hinder Christ from receiving of you. He loves to see poor sinners coming to him, he is pleased to see them lie at his feet pleading his promises; and if you thus come to Christ, he will not send you away without his Spirit; no, but will receive and bless you. O do not put a slight on infinite love—he only wants you to believe on him, that you might be saved. This, this is all the dear Saviour desires, to make you happy, that you may leave your sins, to sit down eternally with him at the marriage supper of the Lamb. Let me beseech you to come to Jesus Christ; I invite you all to come to him, and receive him as your Lord and Saviour; he is ready to receive you. I invite you to come to him, that you may find rest for your souls. He will rejoice and be glad. He calls you by his ministers; O come unto him—he is laboring to bring you back from sin and from Satan, unto himself: open the door of your hearts, and the King of glory shall enter in. My heart is full, it is quite full, and I must speak, or I shall burst. What, do you think your souls of no value? Do you esteem them as not worth saving? Are your pleasures worth more than your souls? Had you rather regard the diversions of this life, than the salvation of your souls? If so, you will never be partakers with him in glory; but if you come unto him, he will supply you with his grace here, and bring you to glory hereafter; and there you may sing praises and hallelujahs to the Lamb for ever. And may this be the happy end of all who hear me!" Cornelius Winter said: "He seldom, if ever, got through a sermon without tears." Hear the passionate Whitefield share from his journal: "God strengthened me to speak, so as not only to be heard, but felt..." and "The Christian world is in a deep sleep! Nothing but a loud voice can awaken them out of it."

Another Whitefield?

With the statement of "Oh for another Whitefield!" Jesse Morrell an open-air preacher himself responded: "First, let a man so hunger and thirst after righteousness, that he'd be willing to almost fast and pray himself to death, as Whitefield did. Then, let a man be willing to be thought of as a fool by his own household, and a legalist by his own peers, as Whitefield was. Then, let a man be willing to preach the true gospel, so clear and so forcefully, that the religious world will not be able to tolerate him, but

will force him to preach in the streets instead of the Churches, as Whitefield was. Then, let a man be willing to endure spittings, stonings, beatings, and mobs, all with the love of Christ burning in his heart, as Whitefield did. Then, if a man is willing to preach 40 hours a week, until he often vomits blood, being up early praying, and up late traveling, ONLY THEN, will we have another Whitefield." Whitefield preached to Presbyterians, Congregationalists, Episcopalians, Catholics,

Quakers, and Moravians. He was the first man to so clearly cut across all denomination barriers by preaching the simple truth of the gospel. Whitefield preached more than 18,000 sermons between 1736 and 1770. That is more than 10 sermons a week over a period of 34 years. Leonard Ravenhill remarks of Whitefield: "From a lordly chamber heavy with the pungent aroma of costly perfumes, Whitefield would race off to a street meeting. Catch his joy as he says, 'There I was honored with having stones, dirt, rotten eggs, and pieces of dead cats thrown at me.'" What was the secret of Whitefield's success? I think three things: He preached a pure gospel; he preached a powerful gospel; he preached a passionate gospel." He preached to crowds of 30,000 to 78,000 and doing this with no voice amplification of any kind. Whitefield would preach until he literally coughed up blood and with the warnings of doctors he continued on! He lived in light of eternity continually and was used of God in this measure.

Another Whitefield? Hear his stirring reprimand for those that would be preachers of the gospel: "Ministers that are unconverted, may talk and declaim of Christ, and prove from books that he is the Son of God; but they cannot preach with the demonstration of the Spirit and with power, unless they preach from experience, and have had a proof of his divinity, by a work of grace wrought upon their own souls." Could another commendation of a true minister of Jesus Christ be tears? "Would weeping, would tears prevail on you, I could wish my head were waters, and my eyes fountains of tears, that I might weep out every argument, and melt you into love. Would any thing I could do or suffer, influence your hearts, I think I could bear to pluck out my eyes, or even to lay down my life for your sakes."

We Shall All Meet Again!

His last written letter was dated September 23, 1770. He told how he could not preach, although

thousands were waiting to hear. On September 29, he went from Portsmouth, New Hampshire, to Newburyport, Massachusetts. He preached en route in the open at Exeter, New Hampshire. Looking up he prayed, Lord Jesus, I am weary in thy work, but not of thy work. If I have not yet finished my course, let me go and speak for thee once more in the fields, seal thy truth, and come home and die. He was given strength for this, his last sermon. The subject was Faith and Works. Although scarcely able to stand when he first came before the group, he preached for two hours to a crowd that no building then could have held. Arriving at the parsonage of the First Presbyterian Church in Newburyport, which church he had helped to found he had supper with his friend, Rev. Jonathan Parsons. He intended to go at once to bed. However, having heard of his arrival, a great number of friends gathered at the parsonage and begged him for just a short message. He paused a moment on the stairs, candle in hand, and spoke to the people as they stood listening until the candle went out. At 2 a.m., Panting to breathe, he told his traveling companion Richard Smith, 'My asthma is returning; I must have two or three days' rest.' His last words were, 'I am dying,' and at 6 a.m. on Sunday morning he died September 30, 1770. The funeral was held on October 2 at the Old South First Presbyterian Church. Thousands of people were unable to even get near the door of the church. Whitefield had requested earlier to be buried beneath the pulpit if he died in that vicinity, which was done. Memorial services were held for him in many places. John

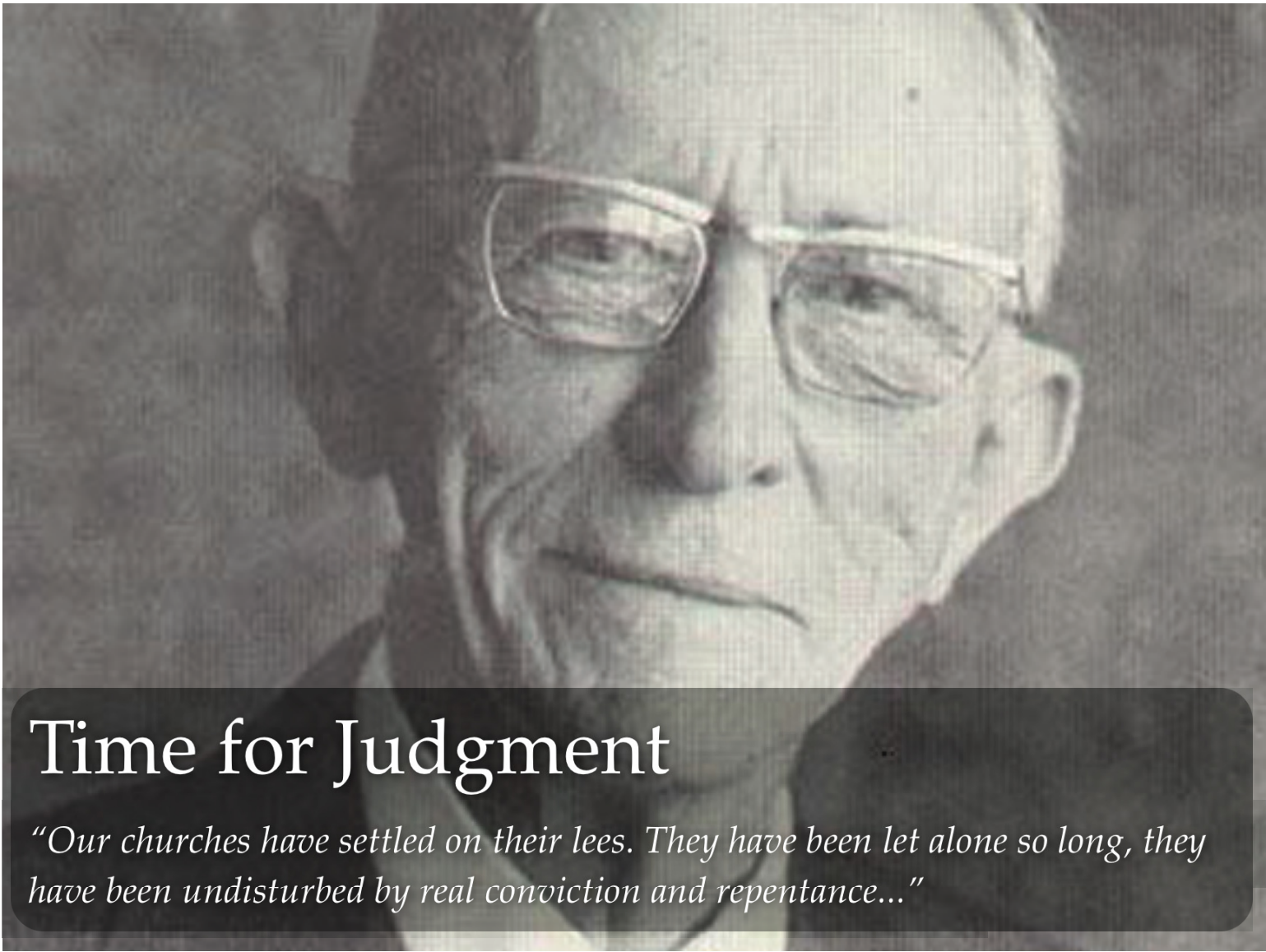
Wesley said: "Oh, what has the church suffered in the setting of that bright star which shone so gloriously in our hemisphere. We have none left to succeed him; none of his gifts; none anything like him in usefulness." Leonard Ravenhill once pleaded: "God of Whitefield, give us today men like Whitefield who can stand as giants in the pulpit,

men with burdened hearts, burning lips, and brimming eyes. And, Lord, please do it soon!" If we do not have another Whitefield in America or England it is over! False prophets, false priests, peddling of the word of God, all of these are common place and only the trumpet call of prophetic magnitude of a Whitefield will have any avail! Many more things could be written of this man of God but we will end with the words of George Whitefield before a large open-air congregation: "At the day of Judgement we shall all meet again!"

"Could you imagine Noah preaching "God loves you" with a big smile on his face to that wicked generation..."

"Let us set ourselves apart from Sodom. If the world cannot tell the difference.. something is wrong..."

Greg Gordon (1979 - Present) - founder of sermonindex.net ministry. His desire is to pray for and see society changing revival in North America. Currently living in Victoria, Canada.



Time for Judgment

"Our churches have settled on their lees. They have been let alone so long, they have been undisturbed by real conviction and repentance..."

Judgment Must Begin AT The House Of God

"FOR THE TIME HAS COME that judgment must begin at the house of God; and if it first begin with us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:17-18. Peter wrote his letters to Christians in a day of testing and suffering to build them up for greater trials yet to come. In these troubled days, when Christians think it strange concerning the fiery trial which testing so many of the saints, we do well to fortify ourselves with these words from the great apostle. When I read this text, my mind goes back to the days of Ezekiel.

He was another great preacher having in captivity in a sad and bewildering day. In the eighth and ninth chapters of his book, we read that God gave him a vision, turning time backward in its flight and carrying Ezekiel to show him the reason why Israel was now captive in Babylon. In his retrospective revelation, God showed him through a hole in the wall the elders engaging in idolatry, women giving

themselves to phallic cults, and men worshipping the sun. It was as though God said to the prophet, 'Ezekiel, when the young generation now growing up in exile wants to know why I allowed my chosen people to go into captivity, these chapters from the past will explain it. It is righteous judgment for their sin.' Then, in the ninth chapter, six men come forth, and a man with a writer's inkhorn by his side is sent out to mark all who are burdened for the sins of the people.

Then the men with weapons are sent after him to kill all that are not marked, and they are told, "BEGIN AT MY SANCTUARY." So here Judgment begins at the house of God. judgment begins. Surely we live today in an age that bears all the marks of the days of Ezekiel. Idolatry, phallic cults and sun worship have nothing on America. We can match the filthiest corruptions which Ezekiel saw any day and we don't have to look through a hole in the wall to see them.

Burdened Over The Sins

The man with the writer's inkhorn was to mark all who were burdened over the sins of the people and all others were to be slain. If that procedure were followed in America, no massacre in history could compare with it, for few there be who care that we have forsaken God. Amos lamented in his day that no one was grieved for the affliction of Joseph. Jeremiah asked, "Is it nothing to you, all ye that pass by?" In the days of Malachi the people met his condemnation of sin with a cynical "Wherein?" Isaiah lamented that he dwelt among a people of unclean lips. Paul could wish himself accursed for the sake of his brethren.

Give Me Scotland Or I Die!

Moses asked to be blotted out of God's book for the sake of Israel. Our Lord was grieved over Jerusalem. We need today the spirit of a Knox crying, "God, give me Scotland or I die!" We need the heart of a Brainerd wrestling in prayer for the Indians. Not only do we not care for the souls of sinners, alas, we care not for our own. The man with the writer's inkhorn would not be overworked today marking

all Americans who are concerned on account of sin. He wouldn't need much ink to brand the burdened among us.

Striking Figure In The Old Testament

God has a striking figure in the Old Testament to describe human hearts that have grown indifferent to God. In Zephaniah we read: "And it shall come to pass at that time that I will search Jerusalem with candles and punish the men that are SETTLED ON THEIR LEES, that, the Lord will not do good, neither will he do evil" (1:12). Jeremiah says of the Moabites: "Moab hath been at ease from his youth and he hath SETTLED ON HIS LEES and hath not been emptied from vessel to vessel; neither hath he gone into captivity; therefore his taste remained in him and his scent is not changed" (48:11). The figure "settled on their lees" is that of vinegar, for instance, that has been allowed to set until a scum has formed over it; or of milk that has turned to curds. It describes the same spiritual state as "resting at ease in Zion"; It is the lukewarm state of the Laodiceans.

Thousands Of Christians Today

And it is the condition, not only of sinners, but of thousands of Christians today. Our churches have settled on their lees. They have been let alone so long, they have been undisturbed by real conviction and repentance, until a scum has gathered over the saints it is disastrous to be let alone too long. God has a way of shaking up His saints. He pours them from vessel to vessel to prevent their turning to curds. Sometimes sickness will stir them up. Financial re-

verses, even a death in the family, may be necessary. If we judged ourselves, we should not be judged, but we settle on our lees and God has to jolt and jar us loose. That is why we need revivals.

A Good Old Revival

A good old revival is always a blessing because it pours the saints into a new vessel. "It is high time to awake out of sleep," and, however much they may resent it, better disturb the Sunday-morning sanctuary sleepers and empty them from vessel to vessel than let them come to judgment settled on their lees. Too many sermons are bedtime stories to lull the saints to sleep instead of morning reveilles to wake them up!

The men who carried weapons were to follow the man with the writer's inkhorn and kill

everyone whom he had not marked and THEY WERE TO BEGIN AT THE SANCTUARY. Peter says, "For the time is come that judgment must begin at the house of God."

God begins with His own people: judgment, like charity, begins at home. Much of the blame for world conditions lies at the door of the church. Our indifference, our neglect, our failure to cry out against iniquity have encouraged the devil. Unfaithful preachers, modernism, formality, worldliness, unholy living have disgraced the house of God until He must like the Savior of old, first cleanse the temple. God's house has become a den of thieves and it is time for the whip of judgment.

Two Kinds Of Judgment

Two kinds of judgment appear in our text: CORRECTIVE JUDGMENT FOR THE SAINTS, CONDEMNATORY JUDGMENT FOR THE SINNERS. "If it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved where shall the ungodly and the sinner appear? Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." (Prov. 11:31).

The Last Days

We are entering upon the last days and God is sifting His people. There is beginning right now a separation between the great crowd of Sunday-morning church goers and those who really mean business with God. On one hand, we have the mass of nominal Christians who belong to church because the family does or because it

is the nice thing to do, who draw nigh to God with their mouths and honor Him with their lips, while their hearts are far from Him. These will soon be shown up in their true colors: they will trim their sail to catch the breeze and end up in one great apostate aggregation in league with the powers that

be, the world, the flesh and the devil. On the other hand, is the faithful remnant who hear the Lord and speak often one to another, saints from all the church bodies, drawn to-

gether by a common love for Christ. These will be

melted together in fires of testing with a comradeship like that at the early Christians in the catacombs of Rome.

"Personal service to your Lord will enrich the poorest life and give the most monotonous existence a heavenly glow..."

This drawing together is a work of the Spirit, but when we try to do it we fail. This union of Bible Christians does not lend itself to our systems and plans, and when some man tries to head it up or put a tag on it, he fails, but the movement goes right on. We would do better to exalt Christ and preach the Word and not try to engineer the work of the Spirit too closely.

Sanctify Yourselves Against Tomorrow

Truly, the time has come that judgment has begun at the house of God, and the best advice I can give is in the first part of this same chapter from First Peter. There is an Old Testament exhortation, "Sanctify yourselves against tomorrow." It is a timely word now. If you are a lukewarm Christian, out of fellowship and out of tune with God, I beseech you, set your house in order, for the storm is upon us and even the righteous will scarcely be saved. Return to God, confess your sin, claim the cleansing blood. Get back to the Book and watch unto prayer. Straighten out your affairs with your fellow men. See that you have a conscience void of offense toward God and man. Commit your soul to God, rest in the Rock of Ages, where neither bombs nor blackouts can disturb. Learn the joy of abiding in the cleft of the Rock and learn how to sing:

When peace like a river attendeth my way,
When sorrows like sea-billows roll;
Whatever my lot, Thou hast taught me to say,
It is well with my soul.

Editor: Many people believe there is no need for revival in our day. Yet those that claim this are in most cases of the most apathetic in the church and have not shed a tear for the lost millions that will spend an eternity apart from God. Tearless, Passionless, Burdenless are most that do not claim the need for revival. Sadly many in the world agree that revival is needed in the Church. You hear the taunting cry from the heathen: "Where is thy God, O Christian?" Can you live in coldness? Can you live in blindness? God wants to come and strengthen His Church but on His terms. God is not liable to bless and honor our worldly methods and Church plans. God is looking for those that will cry out to Him to work for only He can. We need God to work on His behalf.

Vance Havner (1901-1986) - was a very popular "revivalist" and Bible conference speaker and authored over 30 books of sermons and devotionals. One of the most quoted preachers in our generation.

Alan Redpath



"We are prepared to serve the Lord only by sacrifice. We are fit for the work of God only when we have wept over it,

David Wilkerson



"God has never, in the history of mankind, allowed his name to go long offended."

C.H. Spurgeon



"'But,' says one, 'are we not to have amusements?' Yes, such amusements as you can take in the fear of God. Do whatever Jesus would have done."

"It is the surest proof of man's natural enmity against God that he dares to impute falsehood to one who is truth itself."

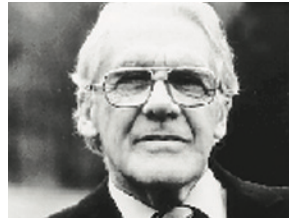
"The fact is, that man is a reeking mass of corruption. His whole soul is by nature so debased and so depraved, that no description which can be given of him even by inspired tongues can fully tell how base and vile a thing he is."

"You cannot be Christ's servant if you are not willing to follow him, cross and all."

"What do you crave? A crown? Then it must be a crown of thorns if you are to be like him. Do you want to be lifted up? So you shall, but it will be upon a cross."

"All the flowers of the field, and many of the beasts of the plain, and now the very orbs of heaven, are turned into metaphors and symbols by which the glory of Jesus may be manifested to us. Where God takes such pains to teach, we ought to be at pains to learn."

Leonard Ravenhill

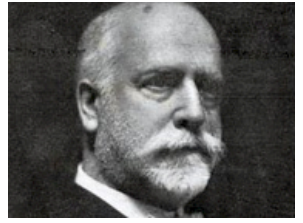


"If we are really going to get a concept of revival we have to get a vision of God's sorrow over sin. We have to get a concept of how, day by day, we offend God. As a nation we offend God in millions of ways."

"You know, 'our' people will warn you: 'Don't get too spiritual.' You never hear them say, 'Don't get too rich. Don't get too much education.' but rather, 'Don't get too spiritual...' Do you know why? Because they've been dragging their feet for the last ten to twenty years, and they're afraid you'll get ahead of them."

"Hear me! Every church

R.A. Torrey



"We sometimes fear to bring our troubles to God, because they must seem small to Him who sitteth on the circle of the earth. But if they are large enough to vex and endanger our welfare, they are large enough to touch His heart of love. For love does not measure by a merchant's scales, not with a surveyor's chain. It hath a delicacy... unknown in any handling of material substance."

"I am ready to meet God face to face tonight and look into those eyes of infinite holiness, for all my sins are covered by the atoning blood."

"If you make a great deal of Christ, He will make a great

"God uses people. God uses people to perform His work. He does not send angels. Angels weep over it."
-David Wilkerson

prayed about it, and then we are enabled by Him to tackle the job that needs to be done. May God give to us hearts that bleed, eyes that are wide open to see, minds that are clear to interpret God's purposes, wills that are obedient, and a determination that is utterly unflinching as we set about the tasks He would have us do."

"The best place any Christian can ever be in is to be totally destitute and totally dependent upon God, and know it."

"If you look up into His face and say, 'Yes, Lord, whatever it costs,' at that moment He'll flood your Life with His presence and power."

"As I look back over fifty years of ministry, I recall innumerable tests, trials and times of crushing pain. But through it all, the Lord has proven faithful, loving, and totally true to all his promises."

"Likewise today, some Christians are content to merely exist until they die. They don't want to risk anything, to believe God, to grow or mature. They refuse to believe his Word, and have become hardened in their unbelief. Now they're living just to die."

"God uses people. God uses people to perform His work. He does not send angels. Angels weep over it, but God does not use angels to accomplish His purposes. He uses burdened broken-hearted weeping men and women."

"Hear me! Every church without a prayer meeting condemns us."
-Leonard Ravenhill

without a prayer meeting condemns us; every Bible daily unopened condemns us; every promise of God unused condemns us; every lost neighbor condemns us; every lost heathen condemns us; every dry eye among us condemns us."

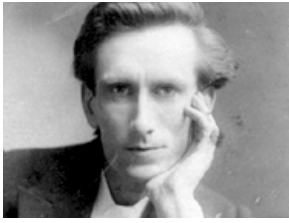
deal of you; But it you make but little of Christ, He will make but little of you."

"I would rather go to heaven alone than go to hell in company."

"THE KEY TO THE MISSIONARY'S work is the authority of Jesus Christ, not the needs of the lost. We are inclined to look on our Lord as one who assists us in our endeavors for God. Yet our Lord places Himself as the absolute sovereign and supreme Lord over His disciples. He does not say that the lost will never be saved if we don't go — He simply says, 'Go therefore and make disciples of all the nations' He says, 'Go on the basis of the revealed truth of My sovereignty, teaching and preaching out of your living experience of Me.' -Oswald Chambers

"UNLESS WE HAVE INVESTED a great deal of time in our secret ministry to the Lord then the shallowness of our public ministry will be very evident. Today it is abundantly clear that not enough time is spent ministering to the Lord, and way too much time is spent ministering to people; hence, most of what is done in the name of ministry is performed in a fleshly, human way which never bears any lasting fruit." -Chip Brogren

Oswald Chambers



"Faith is deliberate confidence in the character of God whose ways you may not understand at the time."

"It is impossible to get exhausted in work for God. We get exhausted because we try to do God's work in our own way."

"Holiness, not happiness, is the chief end of man."

"When a man is at his wits'

Robert Murray M'Cheyne



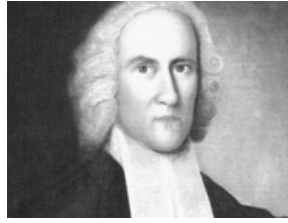
"Rose early to seek God and found Him whom my soul loveth. Who would not rise early to meet such company?"

"It is a sure mark of grace to desire more."

"Depend upon it, it is God's Word, not our comment upon God's Word, that saves souls."

"Live near to God, and all things will appear little to you in comparison with eternal

Jonathan Edwards



"Resolution One: I will live for God. Resolution Two: If no one else does, I still will."

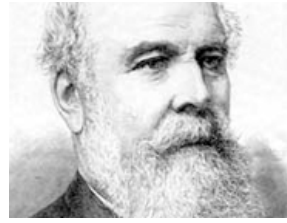
"The happiness of the creature consists in rejoicing in God, by which also God is magnified and exalted."

"The way to Heaven is ascending; we must be content to travel uphill, though it be hard and tiresome, and contrary to the natural bias of our flesh."

"A greater absurdity cannot be thought of than a morose, hardhearted, covetous, proud, malicious Christian."

"All the graces of Christianity always go together. They so go together that where there is one, there are all, and where one is wanting, all are wanting. Where there is faith, there are love, and hope, and humility; and where there is love, there is also trust; and where there is a holy trust in God; there is love to God; and where there is a gracious hope, there also is a holy fear of God."

J.C. Ryle



"Bibles read without prayer; sermons heard without prayer; marriages contracted without prayer; journeys undertaken without prayer; residences chosen without prayer; friendships formed without prayer; the daily act of prayer itself hurried over, or gone through without heart: these are the kind of downward steps by which many a Christian descends to a condition of spiritual palsy, or reaches the point where God allows them to have a tremendous fall."

"Surely a Christian should be willing to give up anything which stands between him and heaven. A religion that costs nothing is worth nothing!

Greg Gordon



"Saints of God can we sit by idle as the hour creeps on till we are in eternal bliss? Revival is tarrying and men are slipping into hell-fire by the moment! Oh the horror of it! Do you feel the concern dear reader or is your heart passionless, tearless, prayerless. Do you have tears for the lost? Surely revival tarries for the simple fact that we do not have tears."

"Dry-eyed Christianity, Machinery, Methods and Models characterize the modern day 20th Century Church. Never in the history of the Church have we been so sufficient yet lacking so much! By our actions we are saying what God has begun in the Spirit we can

"Live near to God, and all things will appear little to you in comparison with eternal realities."

-Robert Murray M'Cheyne

end it is not a cowardly thing to pray, it is the only way he can get in touch with Reality."

"The dearest friend on earth is a mere shadow compared to Jesus Christ."

realities."

"Just so take Christ away, and the whole arch of truth becomes a heap of rubbish. The very same truths may be there; but they are all fallen without coherence, without order, without end."

"The greatest need of my people is my personal holiness."

"Holiness, not happiness, is the chief end of man." -Oswald Chambers

ing! A cheap Christianity, without a cross, will prove in the end a useless Christianity, without a crown."

perfect in the flesh. We are Laodicean! Rich, increased with goods, and we have need of nothing. We want to have revival man's way, not God's way."

"GOD IS PURSUING WITH omnipotent passion a worldwide purpose of gathering joyful worshippers for Himself from every tribe and tongue and people and nation. He has an inexhaustible enthusiasm for the supremacy of His name among the nations. Therefore, let us bring our affections into line with His, and, for the sake of His name, let us renounce the quest for worldly comforts and join His global purpose." - John Piper

"WE CHRISTIANS ARE DEBTORS to all men at all times in all places, but we are so smug to the lostness of men. We've been "living in Laodicea", lax, loose, lustful, and lazy. Why is there this criminal indifference to the lostness of men? Our condemnation is that we know how to live better than we are living." - Leonard Ravenhill

"THE CHURCH EXISTS FOR nothing else but to draw men into Christ, to make them little Christs. If they are not doing that, all the cathedrals, clergy, missions, sermons, even the Bible itself, are simply a waste of time. God became Man for no other purpose." - C. S. Lewis

"IF MISSIONS LANGUIISH, it is because the whole life of godliness is feeble. The command to go everywhere and preach to everybody is un-obeyed, until the will is lost by self-surrender in the will of God. There is little right giving because there is little right living, and because of the lack of sympathetic contact with God in holiness of heart, there is a lack of effectual contact with him at the Throne of Grace. Living, praying, giving and going will always be found together, and a low standard in one means a general debility in the whole spiritual being." - Arthur T. Pierson

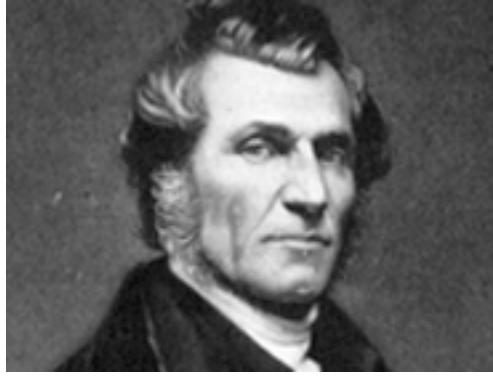


John Wesley

JOHN WESLEY WAS A man mighty in faith and prayer. Time and again people possessed with devils were brought to him and in answer to prayer the demons were cast out. Not only were evil spirits cast out, but the sick were healed as well. As Wesley preached, the power of God often came upon his listeners, and hundreds would fall under the power of the Holy Spirit. Then, in answer, to prayer their souls and bodies were healed. A physician became offended at the cries of many who fell under the power of God. He attended Wesley's meeting and a lady he knew fell under the power. "Great drops of sweat ran down her face, and all her bones shook. But when both her soul and body were healed in a moment he acknowledged the finger of God." On another occasion when Wesley was traveling the preaching circuit, his horse suddenly became lame. With no one near to offer help, he stopped and prayed. "Immediately the horse's lameness was gone."

Wesley pleaded with men to repent and by faith make peace with God or suffer in an everlasting hell. People who had entertained false hopes of salvation had their religious masks torn away by his plain preaching. Wesley believed that those who failed to warn the sinner and backslider, themselves stood under the judgement of Christ. He was determined to declare the whole counsel of God, offering the love of God in Christ and giving warning of the dreadful consequences of rejecting the gospel. Wesley wrote, "Before I can preach love and grace, I must preach sin, law and judgement."

John Wesley, as well as the other early Methodist preachers, was both a bold advocate and a living example of sanctification. Wesley preached with unceasing zeal that complete holiness was the primary fruit of a vibrant faith in Christ. Counseling another minister, Wesley wrote, "... till you press believers to expect full salvation from sin, you must not look for any revival." If John Wesley were to make an anonymous visit to the Methodists of today, it is doubtful whether many of its churches would welcome him. They would most likely resent his fervent zeal and enthusiasm. When he was eighty-three he made a note that he was regretful that he could not write more than fifteen hours a day without hurting his eyes.



James Caughey

J.A. STEWART HAS RIGHTLY said, "Apart from the mighty endowment of the Spirit of Pentecost, all our Gospel services will be in vain. The natural, unregenerate man cannot comprehend the things of the Spirit. His darkened mind can only be enlightened by the divine intervention of God, the Holy Ghost. He cannot be argued, fascinated, bullied or enthused into accepting Christ as Savior. It is not enough that we clearly expound the Gospel. It must be given in the demonstration and power of the Spirit and then applied by Him." It was this burning revelation that radically transformed the ministry of a young Methodist preacher by the name of James Caughey.

James Caughey was born in Northern Ireland on April 9, 1810. Between the years of 1830-31, he was soundly converted, along with thousands of others during the Second Great Awakening in the "Burned-over District." Two years after his conversion, he was admitted as a Methodist preacher into the Troy Conference. Burdened and burning with conviction, James Caughey vowed to God to always submit to the following points:

- "(1) The absolute necessity of the immediate influence of the Holy Ghost to impart power, efficacy, and success to a preached Gospel.
- (2) The absolute necessity of praying more frequently, more fervently, more perseveringly, and more believingly for the aid of the Holy Spirit in my ministry.
- (3) That my labors will be powerless, and comfortless, and valueless, without this aid; a cloud without water, a tree without fruit, dead and rootless; a sound uncertain, unctionless and meaningless; such will be the character of my ministry. It is the Spirit of God alone which imparts significance and power to the Word preached.
- (4) No man has ever been significantly useful in winning souls to Christ without the help of the Spirit. With it the humblest talent may astonish earth and hell, while the finest and most splendid talents remain comparatively useless."



Christmas Evans

MR. EVANS, OFTEN CALLED "the John Bunyan of Wales", was born on Christmas Day in 1766. "He was eminently a man of prayer. Prayer was his daily bread, the very breath of his spirit. He considered himself entitled, through Christ, to all the blessings of the gospel, and came boldly to the throne of grace in every time of need. During his whole ministerial life, much of his time was spent in the closet. It was his custom for many years, to retire for devotion three times during the day, and rise regularly for the same purpose at midnight."

"When he was about to preach at an association, or any important occasion, he would wrestle for hours with The Angel of the covenant, nor relinquish his hold till he felt himself 'endued with power from on high.' Then he came forth to the congregation, as Moses from the Tabernacle, when he had communed with God." This was his secret, to tarry in prayer until the anointing of the Spirit came. Although he was often shabbily dressed and awkward, large crowds came to hear him preach and often there were tears, weeping and an uncontrollable excitement.

"On his arrival in Angleses, he found ten small Baptist societies, in lukewarm and distracted condition; himself the only minister, and no brother to aid him within a hundred and fifty miles. He commenced his labors in earnest. One of his first movements was the appointment of a day of fasting and prayer in all the preaching places. He soon had the satisfaction to realize an extensive revival, which continued under his faithful ministry for many years."

Those who witnessed this great season of spiritual blessing reported that the people were often so affected by Evans' sermons that they literally danced for joy. As a result they were nicknamed, "Welsh Jumpers". Others said the people seemed like the inhabitants of a city shaken by an earthquake, they rushed into the streets, falling upon the ground, screaming and calling upon God."

David Smithers - A Church historian that has a passion to see revival that will send out missionaries in this generation. Founded a ministry awakeandgo.com where you can access more of his writings.



The Holy are Humble

THE CHURCH IN AMERICA suffered a greater loss than she has since discovered when she rejected the example of good men and chose for her pattern the celebrity of the hour. Human greatness cannot be determined by popularity polls nor by the number of lines any man rates in the public press. It is altogether unlikely that we know who our greatest men are. One thing is sure, however--the greatest man alive today is the best man alive today. That is not open to debate. To discover the good great man (granted that it would be to our profit to do so) would require more than human wisdom.

For the holy man is also the humble man and the humble man will not advertise himself nor allow others to do it for him. Spiritual virtues run deep and silent. Like the tide or the pull of gravitation or the shining of the sun, they work without noise, but their gracious ministrations are felt around the whole earth. The Christian who is zealous to promote the cause of Christ can begin by living in the power of the Spirit and so reproducing the life of Christ in the sight of men. In deep humility and without ostentation he can let his light shine. The world may pretend not to see, but it will see, nevertheless, and more than likely it will get into serious trouble with its conscience over what it sees.

I have met two classes of Christians; the proud who imagine they are humble, and the humble who are afraid they are proud! There should be another class: the self-forgetful men and women who leave the whole thing in the hands of Christ and refuse to waste any time trying to make themselves good. They will reach the goal far ahead of the rest. The truly humble person does not expect to find virtue in himself, and when he finds none he is not disappointed. He knows that any good deed he may do is the result of God's working within him.

A.W. Tozer (1897-1963) - Known as the "20th century prophet" his writings and preaching have stirred and brought many to a deeper walk with God. Pastored in the Alliance church movement for many years.

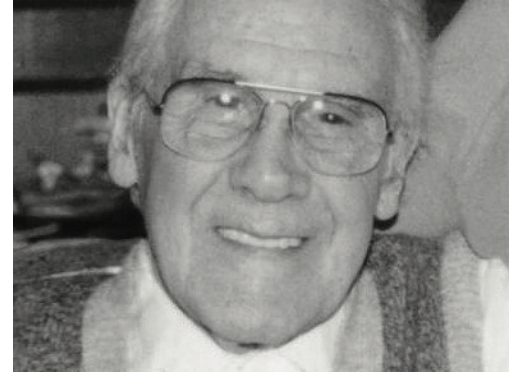


True Repentance

TRUE REPENTANCE IS ALWAYS accompanied by sorrow. It has been said by some of those of modern times who disparage repentance that repentance is "nothing but a change of mind." These words sound as if there was merely some superficial meaning to them; and so, indeed, they are intended by those who use them, but they are not so intended by the Spirit of God. Repentance may be and is a change of mind; but what a change it is! It is not an unimportant change of mind such as you may have concerning whether you will take your holiday this week or the next, or about some trifling matter of domestic interest; but it is a change of the whole heart, of the love, of the hate, of the judgment, and the view of things taken by the individual whose mind is thus changed. It is a deep, radical, fundamental, lasting change; and you will find that, whenever you meet with it in Scripture, it is always accompanied with sorrow for past sin. And rest you assured of this fact, that the repentance which has no tear in its eye, and no mourning for sin in its heart, is a repentance which needs to be repented of, for there is no evidence of conversion, no sign of the existence of the grace of God. In what way has that man changed his mind who is not sorry that he has sinned? In what sense can it be said that he has undergone any change worth experiencing if he can look back upon his past life with pleasure, or look upon the prospect of returning to his sin without an inward loathing and disgust?

I say again that we have need to stand in doubt of that repentance which is not accompanied with mourning for sin; and even when Christ is clearly seen by faith, and sin is pardoned, and the man knows that it is forgiven, he does not cease to mourn for sin. Nay, brethren, his mourning becomes deeper as his knowledge of his guilt becomes greater; and his hatred of sin grows in proportion as he understands that love of Christ by which his sin is put away.

C.H. Spurgeon (1834-1892) - British Baptist preacher known as the "prince of preachers." He wrote volumes of works that are still reprinted in our day. Used to bring many souls to Christ in England.



Picture of a Prophet

THE PROPHET IN HIS day is fully accepted of God and totally rejected by men. Years back, Dr. Gregory Mantle was right when he said, "No man can be fully accepted until he is totally rejected." The prophet of the Lord is aware of both these experiences. They are his "brand name."

The group, challenged by the prophet because they are smug and comfortably insulated from a perishing world in their warm but untested theology, is not likely to vote him "Man of the year" when he refers to them as habitués of the synagogue of Satan!

The prophet comes to set up that which is upset. His work is to call into line those who are out of line! He is unpopular because he opposes the popular in morality and spirituality. In a day of faceless politicians and voiceless preachers, there is not a more urgent national need than that we cry to God for a prophet! The function of the prophet, as Austin-Sparks once said, "has almost always been that of recovery."

The prophet is God's detective seeking for a lost treasure. The degree of his effectiveness is determined by his measure of unpopularity. Compromise is not known to him.

He has no price tags.

He is totally "otherworldly."

He is unquestionably controversial and unpardonably hostile.

He marches to another drummer!

He breathes the rarefied air of inspiration.

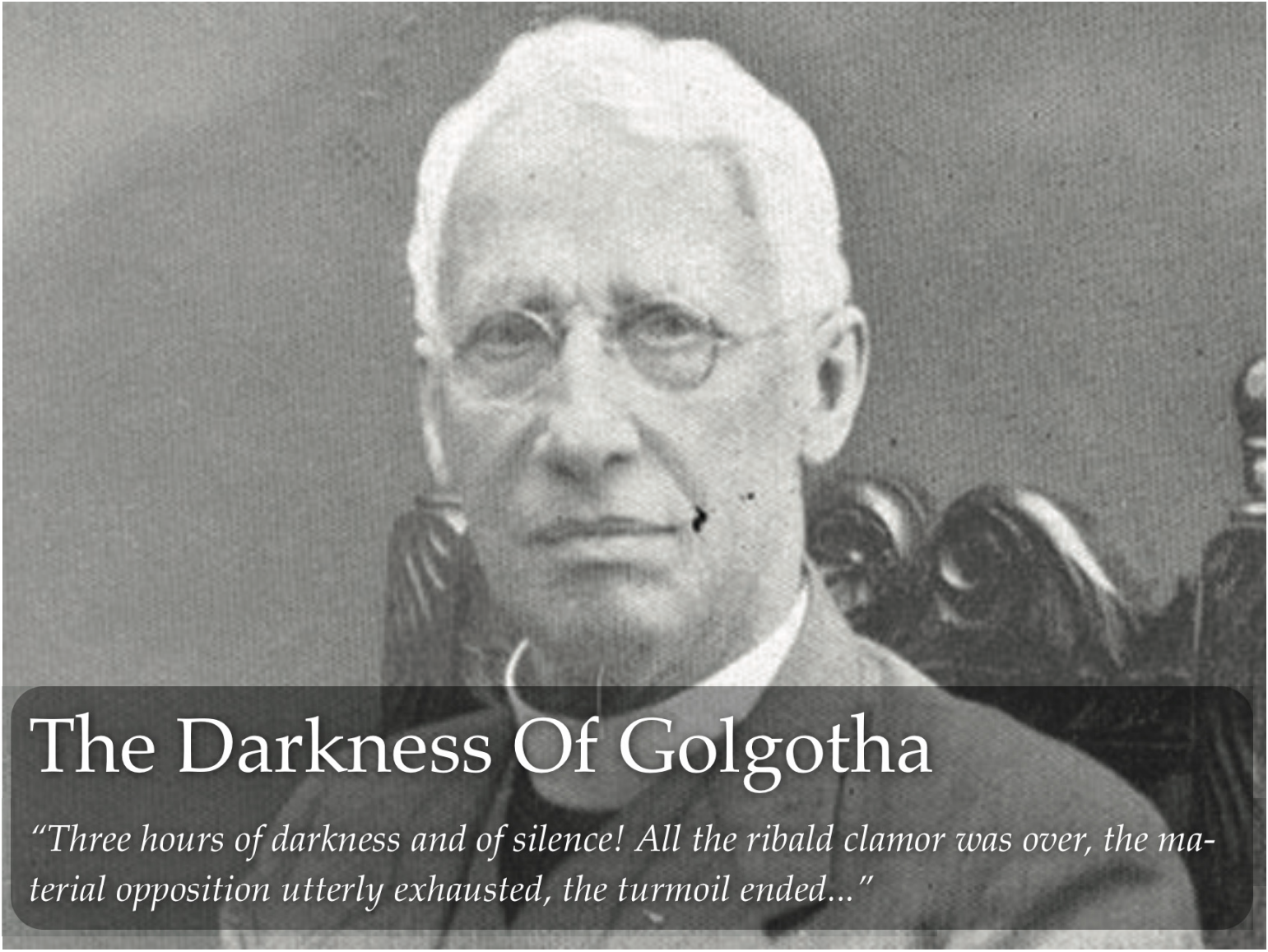
He is a "seer" who comes to lead the blind.

He lives in the heights of God and comes into the valley with a "thus saith the Lord."

He shares some of the foreknowledge of God and so is aware of impending judgment.

He is ordained of God but disdained by men.

Leonard Ravenhill (1907-1994) - Preached in America for revival until his death. One of the foremost authorities on revival in the 20th century, namely with the book "Why Revival Tarries."



The Darkness Of Golgotha

"Three hours of darkness and of silence! All the ribald clamor was over, the material opposition utterly exhausted, the turmoil ended..."

Christ And The Cross

THERE'S ALWAYS THE danger that we might read this verse too quickly. We treat it too often as though it were merely the record of something incidental.

As a matter of fact, it is the central verse in the story of the cross. Indeed, the cross itself is not mentioned in the verse—no word is spoken of it or of the Christ. They are alike hidden, and yet the period was one of three hours' duration, the very central hours of the experience of the Savior of men. Christ and the cross are alike hidden within that verse, and that fact is most suggestive because in those hours transactions were accomplished that through all eternity defy the apprehension and explanation of finite minds.

It is not to be passed over lightly that all the Synop-
tists record the fact of that darkness. Three hours of darkness and of silence! All the ribald clamor was over, the material opposition utterly exhausted, the turmoil ended. Man had done his last and his worst. Beyond that period of the three hours' silence, even human actions were expressive of pity. Nothing has impressed my own heart, or amazed me more in

reading this story anew, and attempting to meditate upon it in view of this service, than what I shall venture to describe as the wonderful psychological conditions of those hours beyond the hours of silence.

That Appalling Silence

It is as though that appalling silence and that overwhelming darkness had changed the entire attitude of man to the Savior. The very vinegar they offered Him to drink was offered Him in pity. What they said about Elijah was expressive of their desire to sympathize. The centurion's testimony was that of a man whose heart was strangely moved toward the august and dignified Savior. When presently they found Him dead, and therefore did not break His bones, the spear thrust was one of kindness, lest perchance He might still suffer, in spite of the fact that He appeared to be dead. Multitudes dispersed from the scene at Golgotha smiting their breasts, overwhelmed with a sense of awe, and strangely moved by some new pity. And there is no picture in all the New Testament more full of pathos and of

power than that of the women standing silent and amazed through all those hours of His suffering, and still standing there beyond them.

Then also all of the cries that passed the lips of Jesus beyond the darkness were significant. "My God! My God, why didst Thou forsake Me!"—Matthew 27:46—for that was the tense; a slight change from the tense of the actual Psalm, a question asked by One who was emerging from the experience to which He referred. And then as John is most careful to record for us, "Knowing that all things were now finished, He said, I thirst"—John 19:28. Beyond that came the words of the great proclamation, "It is finished"—John 19:30. And as last the words of the final committal, full of dignity, were spoken: "Father, into Thy hands I commend My spirit"—Luke 23:46. Everything was changed beyond the hours of silence and of darkness.

Thou Didst Forsake Me

Much has been written about these hours of darkness, much which is not warranted by any

careful spiritual attention to the story itself. You will call to mind how, at great length many years ago, it was argued that the darkness was that of the sun's eclipse. But that is entirely impossible, for Passover was always held at full moon, when there could be no eclipse of the sun. The darkness has been described as nature's sympathy with the suffering of the Lord, but that is a pagan conception of nature, a conception of nature as having some consciousness apart from God and out of harmony with His work. It has been said that the darkness was brought about by an act of God, and was expressive of His sympathy with His Son. I admit that that is an appealing idea, and has some element of truth in it, in that we may discover the overruling of His government; but to declare that that darkness was caused by God because of His sympathy with His Son is to deny the cry of Jesus which immediately followed the darkness and referred to it. The darkness was to Him a period when He experienced whatever He may have meant by the words, "Thou didst forsake Me"—Matthew 27:46. If I have succeeded in these words spoken in reverent spirit, in suggesting to you the difficulty of those central three hours, then our hearts are prepared for going forward.

I submit thoughtfully that no interpretation of that darkness is

to be trusted save that of the Lord who experienced it. Has He flung any light on the darkness which will enable us to apprehend the meaning of the darkness? Did any word escape His lips that will help us to explain those silent hours? I think the answer is to be found in these narratives, and to that teaching of the Lord we appeal in order that we may consider the meaning of the darkness, and the passing of the darkness, and thereafter attempt reverently to look back at the transaction in the darkness.

The Meaning of the Darkness

What was this darkness? How was it caused? What did it really mean? That this question is of importance is proved by that to which I have already drawn your attention, the fact that Matthew, Mark, and Luke alike carefully record that it took place at this very time. The reference is made by each of them in detail. It was something to be noted, something to be remembered, something that made its impression alike on the evangelist who saw the King, the evangelist who saw the Servant, and the evangelist who saw the Perfect Man. We cannot pass it over as though it were merely incidental, and consequently we shall attempt to discover its meaning in the light of what our Lord Himself said before He passed into the darkness.

Luke records for us a fact not mentioned by either of the other evangelists, that in Gethsemane Jesus said to the man who came to arrest Him, "This is your hour, and the power of darkness"—Luke 22:53. That was a most suggestive word, spoken as I have reminded you, in Gethsemane before He passed from the garden to and through those trial scenes with which you are familiar. After the High Priest cast the incense on the fire and just as He was leaving the garden, Jesus spoke to the men about Him, "This is your hour, and the power of darkness." This is your hour! I go back to this phrase again, not to tarry at length with it, but to ask you most carefully to ponder it.

An Hour That Is Coming

At the beginning of our Lord's public ministry, He referred to an hour which was not yet, to an hour which was postponed. During the course of His ministry, you will find that the evangelists more than once allude to the same hour, and to that hour, whatever it might have been, as to a postponed hour. Men attempted to arrest Him, but they could not because His hour was not yet come. Men desired to encompass His death, and wrought with all their strength, all their wit so to do; but they were unable, because His hour had not yet come.

And not always by the use of that particular phrase, but over and over again our Lord was looking forward toward some consummating, culminating hour which no man could hurry, and which no man could postpone, but which He did perpetually postpone until in the economy of God its set time should have come.

Why could He not save Himself? My question descends to the level of common, everyday human experience and capacity at its highest and its best. He might have saved Himself. He might never have gone to Gethsemane's garden. He might even in Gethsemane's garden have asked for twelve legions of angels, as He Himself did say. He might with one glance of His shining glory have swept the rabble from about the cross and descended to the deliverance of Himself. If He had spoken in terms of power He might have saved Himself. Why, then, was it that He could not save Himself? Because He is God, and because God is love, and love is never satisfied with the destruction of a sinner, but with the saving of a sinner. Love never finds its rest with holiness and righteousness

vindicated by the annihilation of the things that oppose. Love will find its rest only when those who have been swept from righteousness and holiness are restored thereto and are remade in the image of the Father, God. That is why.

Yes, but once more. If that be true, then on the ground of the mystery of the compulsion of the ineffable love of God in Christ, could love find no other way? Love could find no other way because sin knows no ending save by that way. The con-

science of men demands that, the experience of men demands that. I base the twofold affirmation on the testimonies of the centuries and the millenniums. I base the affirmation on what I know within my own soul of sin.

God Cannot Forgive?

Someone may say to me, "Cannot God forgive out of pure love?" I shall answer, "If He can, I cannot." If He could forgive me for the wrongs of which I am conscious, and that have left behind them their stain and pollution—if He could forgive me by simply saying, Never mind them, then I cannot so forgive myself. My conscience cries for a cleansing that is more than a sentiment of pity. Somehow, somewhere, in order that I may have forgiveness, there must be tragedy, something mightier than the devilish sin. I do not know what happened in the darkness, but this I know, that as I have come to the cross and received the suggestions of its material unveiling, I have found my heart, my spirit, my life brought into a realm of healing spices, to the consciousness of the forgiveness of sins. And there is no other way and there is no other gospel of forgiveness. In the darkness He saved not Himself, but He saved me. He declined to move toward His own

deliverance in order that He might loose me from my sin. Out of the darkness has come a light. The word spoken to Cyrus long ago has been fulfilled in the spiritual glory to the Son of God, "I will give thee the treasures of darkness"—Isaiah 45:3.

From the sixth hour until the ninth hour there was darkness over all the land, and from the darkness have come the treasures of pardon, and peace, of power, and of purity.

"in order that I may have forgiveness, there must be tragedy, something mightier than the devilish sin..."

"and because God is love, and love is never satisfied with the destruction of a sinner, but with the saving of a sinner...."

"darkness over all the land, from the darkness have come the treasures of pardon, and peace, of power, and of purity..."

G. Campbell Morgan (1863-1945) - A mightily used man of God in England. Was one of the most influential bible expositors in his day. His works are still widely read today by Christians.



The Coming Prince

"It was a calamity for the Church of God when the light of prophecy became dimmed in fruitless controversy..."

Deep Solemnity

"AND POWER WAS GIVEN him over all kindreds, and tongues, and nations; and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb" (Revelation 13:7, 8).

Of the events which afterwards must follow upon earth, it behooves us to speak with deep solemnity and studied reserve. The phenomenon of sudden and absolute darkness is inconceivably terrible, even when eagerly looked for with full intelligence of the causes which produce it. How unspeakable then would be its awfulness, if unexpected, unaccounted for, and prolonged, it may be for days together. And such shall be the sign which Holy Writ declares shall mark the advent of earth's last great woe. The signs and wonders of Satanic

power shall still command the homage of mankind, while the thunders of a heaven no longer silent will break forth upon the apostate race. Then will be the time of "the seven last plagues," wherein "is filled up the wrath of God," the time when "the vials of the wrath of God" shall be poured out upon the earth. (Revelation 15:1; 16:1.) And if in this day of grace the heights and depths of God's longsuffering mercy transcend all human thoughts, His WRATH will be no less Divine. "The day of vengeance of our God," "the great and the terrible day of the Lord," such are the names divinely given to describe that time of unexampled horror.

The Last Apostasy

And yet when in the midnight darkness of the last apostasy, Divine longsuffering will only serve to blind

and harden, mercy itself shall welcome the awful breaking of the day of vengeance, for blessing lies beyond it. Another day is still to follow. Earth's history, as unfolded in the Scriptures, reaches on to a Sabbatic age of blessedness and peace; an age when heaven shall rule upon the earth, when, "the Lord shall rejoice in all His works," (Psalm 104:31) and prove Himself to be the God of every creature He has made (Psalm 145:9-16).

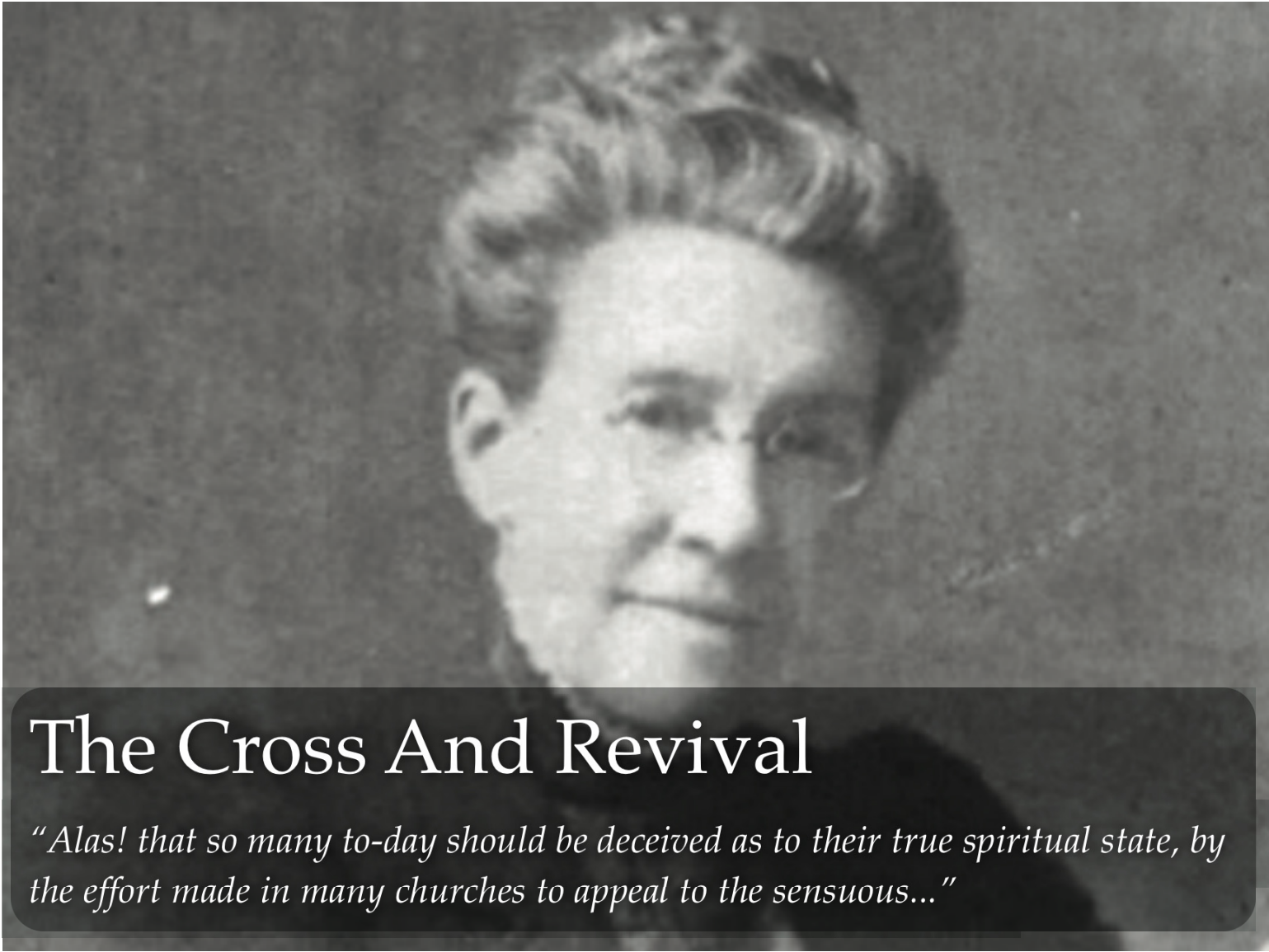
A Glorious Eternity

Further still, the veil is raised, and a brief glimpse afforded us of a glorious eternity beyond, when every trace of sin shall have been wiped out for ever, when heaven will join with earth, and "the tabernacle of God" — the dwelling place of the Almighty — shall be with men, "and He will dwell with them, and they shall be His people,

and God Himself shall be with them, and be their God"

It was a calamity for the Church of God when the light of prophecy became dimmed in fruitless controversy, and the study of these visions, vouchsafed by God to warn, and guide, and cheer His saints in evil days, was dismissed as utterly unprofitable. They abound in promises which God designed to feed His people's faith and fire their zeal, and a special blessing rests on those who read, and hear, and cherish them.

Sir Robert Anderson (1841-1918) - Well known bible teacher and wrote many good books on the end times, including: "The Coming Prince."



The Cross And Revival

"Alas! that so many to-day should be deceived as to their true spiritual state, by the effort made in many churches to appeal to the sensuous..."

IF WE LOOK BACK AT the messages of the preceding meetings we can see why Revival comes into view at this juncture. In the Revival in Wales the outstanding theme was the message of Calvary. It is only when we see the Cross as the centre, and the basis of all the working of the Holy Spirit that Revival becomes possible.

Their True Spiritual State

Alas! that so many to-day should be deceived as to their true spiritual state, by the effort made in many churches to appeal to the sensuous, and the natural love of the beautiful, through beautiful music, and attractive singing, which will count for nothing in eternity. If it is true that "God is a Spirit, and they that worship Him must worship Him in spirit", of what avail is all the sensuous worship caused through the soothing, or satiat-

ing of soul-desires, with no real knowledge of God or His gospel? Let us see to it ourselves that our worship of God is in spirit, and in truth.

As we have seen, the chief peril of Revival is, that when God begins to work in abnormal power, the counterfeiter has his opportunity. It is then that, what a writer in America calls 'the high order spirits', the religious spirits, that 'hover upon the Alps of the spiritual life', hover about those who are entering realms of the spirit they have never known before. Not the gross and repulsive spirits, but refined and beautiful spirits, are the ones most to be feared. When Paul said that Satan had transformed himself into an 'angel of light', he plainly meant that Satan can appear to be light when he himself is all darkness. He can give 'flashes of light' and

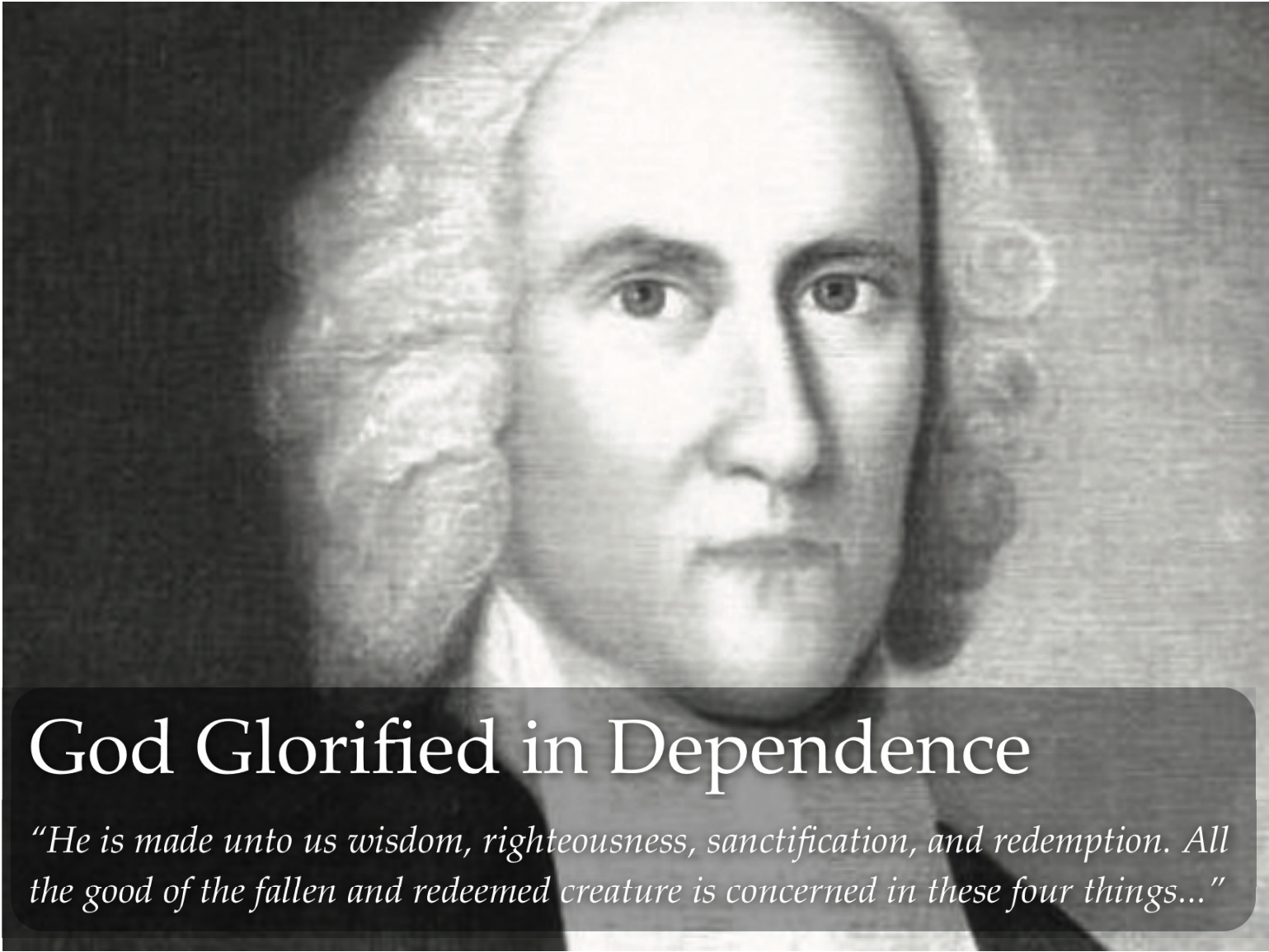
'floods of light', and fill a room with light. Can you tell when they are from the enemy?

The Lord's Return

The question may be asked whether, in view of the Lord's Return, we are to pray for, or expect, Revival. There is, undoubtedly, at the present time an awakening of prayer for 'Revival', for the conviction is growing that the only alternative to 'Revolution' is 'Revival' or the Lord's Coming. The history of the French Revolution, and how England was saved from a similar upheaval by the Revival through Wesley, is referred to by many, and it is historically true that again and again when England seemed as much in the dark as Darkest Africa, God intervened in answer to the cry of His people.

But "THE COMING OF THE LORD DRAWETH NIGH." Whether 'Revival' will precede that glorious event or follow it, we do not know. The Apostle Peter's word at Pentecost, that the outpouring then given was only an earnest of the fulfilment of Joel's prophecy for the latter days, is sufficient to show that 'Revival' is now due, whether it comes before, or as a result of the Lord's Coming. In either case we can pray for it, and prepare the way for it, whether we shall be in it, or out of it, by being "absent from the body, and present with the Lord".

Jesse Penn-Lewis (1861-1927) - A missionary and evangelist used of God during the times of the Welsh Revival, know for the book: "War On The Saints."



God Glorified in Dependence

"He is made unto us wisdom, righteousness, sanctification, and redemption. All the good of the fallen and redeemed creature is concerned in these four things..."

The Greeks Seek After Wisdom

"THAT NO FLESH SHOULD glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." I Corinthians. 1:29-31

Those Christians to whom the apostle directed this epistle, dwelt in a part of the world where human wisdom was in great repute; as the apostle observes in the 22nd verse of this chapter, "The Greeks seek after wisdom." Corinth was not far from Athens, that had been for many ages the most famous seat of philosophy and learning in the world. The apostle therefore observes to them, how God by the gospel destroyed, and brought to nought, their wisdom. The learned Grecians, and their great philosophers, by all their wisdom did not know God, they were not able to find out the truth in divine things. But, after they had done their utmost to no effect, it pleased God at length to reveal himself by the

gospel, which they accounted foolishness. He "chose the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and the base things of the world, and things that are despised, yea, and things which are not, to bring to nought the things that are." And the apostle informs them in the text why he thus did, That no flesh should glory in his presence. Man should not glory in himself, but alone in God; That no flesh should glory in his presence, -that, according as it is written, He that glorieth, let him glory in the Lord.

All The Good They Have

First, All the good that they have is in and through Christ; He is made unto us wisdom, righteousness, sanctification, and redemption. All the good of the fallen and redeemed creature is concerned in these four things, and cannot be better distributed than into them; but Christ is each of them to us, and we have none of them any otherwise than in him. He is made of God

unto us wisdom: in him are all the proper good and true excellency of the understanding. Wisdom was a thing that the Greeks admired; but Christ is the true light of the world; it is through him alone that true wisdom is imparted to the mind. It is in and by Christ that we have righteousness: it is by being in him that we are justified, have our sins pardoned, and are received as righteous into God's favour. It is by Christ that we have sanctification: we have in him true excellency of heart as well as of understanding; and he is made unto us inherent as well as imputed righteousness. It is by Christ that we have redemption or the actual deliverance from all misery, and the bestowment of all happiness and glory. Thus we have all our good by Christ, who is God.

Secondly, Another instance wherein our dependence on God for all our good appears, is this, That it is God that has given us Christ, that we might have these benefits through him; he of God is made unto us wisdom, righteousness, etc.

Thirdly, It is of him that we are in Christ Jesus, and come to have an interest in him, and so do receive those blessings which he is made unto us. It is God that gives us faith whereby we close with Christ.

We Are Dependent On Christ

So that in this verse is shown our dependence on each person in the Trinity for all our good. We are dependent on Christ the Son of God, as he is our wisdom, righteousness, sanctification, and redemption. We are dependent on the Father, who has given us Christ, and made him to be these things to us. We are dependent on the Holy Ghost, for it is of him that we are in Christ Jesus; it is the Spirit of God that gives faith in him, whereby we receive him, and close with him.

Doctrine Laid Out

"God is glorified in the work of redemption in this, that there appears in it so absolute and universal a dependence of the redeemed on him."-Here I propose to show, 1st That there is an absolute and universal dependence of the redeemed on God for all their good.

There is an absolute and universal dependence of the redeemed on God. The nature and contrivance of our redemption is such, that the redeemed are in every thing directly, immediately, and entirely dependent on God: they are dependent on him for all, and are dependent on him every way.

The several ways wherein the dependence of one being may be upon another for its good, and wherein the redeemed of Jesus Christ depend on God for all their good, are these, viz. That they have all their good of him, and that they have all through him, and that they have all in him: That he is the cause and original whence all their good comes, therein it is of him; and that he is the medium by which it is obtained and conveyed, therein they have it through him; and that he is the good itself given and conveyed, therein it is in him. Now those that are redeemed by Jesus Christ do, in all these respects, very directly and entirely depend on God for their all.

All Their Good of God

First, The redeemed have all their good of God. God is the great author of it. He is the first cause of it; and not only so, but he is the only proper cause. It is of God that we have our Redeemer. It is God that has provided a Saviour for us. Jesus Christ is not only of God in his person, as he is the only-begotten Son of God, but he is from

God, as we are concerned in him, and in his office of Mediator. He is the gift of God to us: God chose and anointed him, appointed him his work, and sent him into the world. And as it is God that gives, so it is God that accepts the Saviour. He gives the purchaser, and he affords the thing purchased.

It is of God that Christ becomes ours, that we are brought to him, and are united to him. It is of God that we receive faith to

close with him, that we may have an interest in him. Eph. ii. 8. "For by grace ye are saved, through faith; and that not of yourselves, it is the gift of God." It is of God that we actually receive all the benefits that Christ has purchased. It is God that pardons and justifies, and delivers from going down to hell; and into his favour the redeemed are received, when they are justified. So it is God that delivers from the dominion of sin, cleanses us from our filthiness, and changes us from our deformity. It is of God that the redeemed receive all their true excellency, wisdom, and holiness; and that two ways, viz. as the Holy Ghost by whom these things are immediately wrought is from God, proceeds from him, and is sent by him; and also as the Holy Ghost himself is God, by whose operation and indwelling the knowledge of God and divine things, a holy disposition and all grace, are conferred and upheld. And though means are made use of in conferring grace on men's souls, yet it is of God that we have these means of grace, and it is he that makes them effectual. It is of God that we have the Holy Scriptures; they are his word. It is of God that we have ordinances, and their efficacy depends on the immediate influence of his Spirit. The ministers of the gospel are sent of God, and all their sufficiency is of him. 2 Cor. iv. 7. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Their success depends entirely and absolutely on the immediate blessing and influence of God.

All From the Grace Of God

1. The redeemed have all from the grace of God. It was of mere grace that God gave us his only-begotten Son. The grace is great in proportion to the excellency of what is given. The gift was infinitely precious, because it was of a person infinitely worthy, a person of infinite glory; and also because it was of a person infinitely near and dear to God. The grace is great in proportion to the benefit we have given us in him. The benefit is doubly infinite, in that in him we have deliverance from an infinite, because an eternal, misery, and do also receive eternal joy and glory. The grace in bestowing this gift is great in pro-

portion to our unworthiness to whom it is given; instead of deserving such a gift, we merited infinitely ill of God's hands. The grace is great according to the manner of giving, or in proportion to the humiliation and expense of the method and means by which a way is made for our having the gift. He gave him to dwell amongst us; he gave him to us incarnate, or in our nature; and in the like though sinless infirmities. He gave him to us in a low and afflicted state; and not only so, but as slain, that he might be a feast for our souls.

Might Have Rejected Fallen Man

The grace of God in bestowing this gift is most free. It was what God was under no obligation to bestow. He might have rejected fallen man, as he did the fallen angels. It was what we never did any thing to merit; it was given while we were yet enemies, and before we had so much as repented. It was from the love of God who saw no excellency in us to attract it; and it was without expectation of ever being requited for it.-And it is from mere grace that the benefits of Christ are applied to such and such particular persons. Those that are called and sanctified are to attribute it alone to the good pleasure of God's goodness, by which they are distinguished. He is sovereign, and hath mercy on whom he will have mercy.

Man hath now a greater dependence on the grace of God than he had before the fall. He depends on the free goodness of God for much more than he did then. Then he depended on God's goodness for conferring the reward of perfect obedience; for God was not obliged to promise and bestow that reward. But now we are dependent on the grace of God for much more; we stand in need of grace, not only to bestow glory upon us, but to deliver us from hell and eternal wrath. Under the first covenant we depended on God's goodness to give us the reward of righteousness; and so we do now; but we stand in need of God's free and sovereign grace to give us that righteousness; to pardon our sin, and release us from the guilt and infinite demerit of it.

The Goodness Of God

And as we are dependent on the goodness of God for more now than under the first covenant, so we are dependent on a much greater, more free and wonderful goodness. We are now more dependent on God's arbitrary and sovereign good pleasure. We were in our first estate dependent on God for holiness. We had our original righteousness from him; but then holiness was not bestowed in such a way of sovereign good pleasure as it is now. Man was created holy, for it became God to create holy all his reasonable creatures. It would have been a disparagement to the holiness of God's nature, if he had made an intelligent creature unholy. But now when fallen man is made holy, it is from mere

and arbitrary grace; God may for ever deny holiness to fallen creature if he pleases, without any disparagement to any of his perfections.

Our Own Insufficiency

And we are not only indeed more dependent on the grace of God, but our dependence is much more conspicuous, because our own insufficiency and helplessness in ourselves is much more apparent in our fallen and undone state, than it was before we were either sinful or miserable. We are more apparently dependent on God for holiness, because we are first sinful, and utterly polluted, and afterward holy. So the production of the effect is sensible, and its derivation from God more obvious. If man was ever holy and always was so, it would not be so apparent, that he had not holiness necessarily, as an inseparable qualification of human nature. So we are more apparently dependent on free grace for the favour of God, for we are first justly the objects of his displeasure, and afterwards are received into favour. We are more apparently dependent on God for happiness, being first miserable, and afterwards happy. It is more apparently free and without merit in us, because we are actually without any kind of excellency to merit, if there could be any such thing as merit in creature excellency. And we are not only without any true excellency, but are full of, and wholly defiled with, that which is infinitely odious. All our good is more apparently from God, because we are first naked and wholly without any good, and afterwards enriched with all good.

2. We receive all from the power of God. Man's redemption is often spoken of as a work of wonderful power as well as grace. The great power of God appears in bringing a sinner from his low state, from the depths of sin and misery, to such an exalted state of holiness and happiness. Eph. i. 19. "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."

Dependent On God's Power

We are dependent on God's power through every step of our redemption. We are dependent on the power of God to convert us, and give faith in Jesus Christ, and the new nature. It is a work of creation: "If any man be in Christ, he is a new creature," 2 Cor. 5:17. "We are created in Christ Jesus," Eph. 2:10. The fallen creature cannot attain to true holiness, but by being created again. Eph. 4:24. "And that ye put on the new man, which after God is created in righteousness and true holiness." It is a raising from the dead. Colossians. 2:12, 13. "Wherein also ye are risen with him through the faith of the operation of God,

who hath raised him from the dead." Yea, it is a more glorious work of power than mere creation, or raising a dead body to life, in that the effect attained is greater and more excellent. That holy and happy being, and spiritual life, which is produced in the work of conversion, is a far greater and more glorious effect, than mere being and life. And the state from whence the change is made—a death in sin, a total corruption of nature, and depth of misery—is far

more remote from the state attained, than mere death or non-entity.

A State Of Grace

It is by God's power also that we are preserved in a state of grace. 1 Peter 1:5. "Who are kept by the power of God through faith unto salvation." As grace is at first from God, so it is continually from him, and is maintained by him, as much as light in the atmosphere is all day long from the sun, as well as at first dawning, or sun-rising.—Men are dependent on the power of God for every exercise of grace, and for carrying on that work in the heart, for subduing sin and corruption, increasing holy principles, and enabling to bring forth fruit in good works. Man is dependent on divine power in bringing grace to its perfection, in making the soul completely amiable in Christ's glorious likeness, and filling of it with a satisfying joy and blessedness; and for the raising of the body to life, and to such a perfect state, that it shall be suitable for a habitation and organ for a soul 90 perfected and blessed. These are the most glorious effects of the power of God, that are seen in the series of God's acts with respect to the creatures.

Man was dependent on the power of God in his first estate, but he is more dependent on his power now; he needs God's power to do more things for him, and depends on a more wonderful exercise of his power. It was an effect of the power of God to make man holy at the first; but more remarkably so now, because there is a great deal of opposition and difficulty in the way. It is a more glorious effect of power to make that holy that was so depraved, and under the dominion of sin, than to confer holiness on that which before had nothing of the contrary. It is a more glorious work of power to rescue a soul out of

the hands of the devil, and from the powers of darkness, and to bring it into a state of salvation, than to confer holiness where there was no prepossession or opposition. Luke 11:21,22. "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour, wherein he trusted, and divideth his spoils." So it is a more glorious work of power to uphold a soul in a state of grace and holiness, and to carry it on till it is brought to glory, when there is so much sin remaining in the heart resisting, and Satan with all his might opposing, than it would have been to have kept man from falling at first, when Satan had nothing in man.—Thus we have shown how the redeemed are dependent on God for all their good, as they have all of him.

The Author And Fountain

Secondly, They are also dependent on God for all, as they have all through him. God is the medium of it, as well as the author and fountain of it. All we have, wisdom, the pardon of sin, deliverance from hell, acceptance into God's favour, grace and holiness, true comfort and happiness, eternal life and glory, is from God by a Mediator; and this Mediator is God; which Mediator we have an absolute dependence upon, as he

through whom we receive all. So that here is another way wherein we have our dependence on God for all good. God not only gives us the Mediator, and accepts his mediation, and of his power and grace bestows the things purchased by the Mediator; but he the Mediator is God.

Our blessings are what we have by purchase; and the

purchase is made of God, the blessings are purchased of him, and God gives the purchaser; and not only so, but God is the purchaser. Yea God is both the purchaser and the price; for Christ, who is God, purchased these blessings for us, by offering up himself as the price of our salvation. He purchased eternal life by the sacrifice of himself. Heb. vii. 27. "He offered up himself." And ix. 26. "He hath appeared to take away sin by the sacrifice of himself." Indeed it was the human nature that was offered; but it was the same person with the divine, and therefore was an infinite price.

As we thus have our good through God, we have a dependence on him in a respect that man in his first estate had not. Man was to have eternal life then through his own righteousness; so that he had partly a dependence upon what was in himself; for we have a dependence upon that through which we have our good, as well as that from which we have it; and though man's right-

"And we are not only indeed more dependent on the grace of God, but our dependence is much more conspicuous..."

"They are also dependent on God for all. God is the medium of it, as well as the author and fountain of it...."

eousness that he then depended on was indeed from God, yet it was his own, it was inherent in himself; so that his dependence was not so immediately on God. But now the righteousness that we are dependent on is not in ourselves, but in God. We are saved through the righteousness of Christ: He is made unto us righteousness; and therefore is prophesied of, Jer. 23:6, under that name, "the Lord our righteousness." In that the righteousness we are justified by is the righteousness of Christ, it is the righteousness of God. 2 Cor. v. 21. "That we might be made the righteousness of God in him." - Thus in redemption we have not only all things of God, but by and through him, 1 Cor. viii. 6. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

He Is All Our Good

Thirdly, The redeemed have all their good in God. We not only have it of him, and through him, but it consists in him; he is all our good. - The good of the redeemed is either objective or inherent. By their objective good, I mean that extrinsic object, in the possession and enjoyment of which they are happy. Their inherent good is that excellency or pleasure which is in the soul itself. With respect to both of which the redeemed have all their good in God, or which is the same thing, God himself is all their good.

1. The redeemed have all their objective good in God. God himself is the great good which they are brought to the possession and enjoyment of by redemption. He is the highest good, and the sum of all that good which Christ purchased. God is the inheritance of the saints; he is the portion of their souls. God is their wealth and treasure, their food, their life, their dwelling-place, their ornament and diadem, and their everlasting honour and glory. They have none in heaven but God; he is the great good which the redeemed are received to at death, and which they are to rise to at the end of the world. The Lord God is the light of the heavenly Jerusalem; and is the "river of the water of life" that runs, and "the tree of life that grows, in the midst of the paradise of God." The glorious excellencies and beauty of God will be what will for ever entertain the minds of the saints, and the love of God will be their everlasting feast. The redeemed will indeed enjoy other things; they will enjoy the angels, and will enjoy one another; but that which they shall enjoy in the angels, or each other, or in any thing else whatsoever that will yield them delight and happiness, will be what shall be seen of God in them.

A Kind Of Participation Of God

2. The redeemed have all their inherent good in God. Inherent good is twofold; it is either excellency or pleasure. These the redeemed not only derive from God, as caused by him, but have

them in him. They have spiritual excellency and joy by a kind of participation of God. They are made excellent by a communication of God's excellency. God puts his own beauty, i.e. his beautiful likeness, upon their souls. They are made partakers of the divine nature, or moral image of God, 2 Pet. i. 4. They are holy by being made partakers of God's holiness. Heb. 12:10. The saints are beautiful and blessed by a communication of God's holiness and joy, as the moon and planets are bright by the sun's light. The saint hath spiritual joy and pleasure by a kind of effusion of God on the soul. In these things the redeemed have communion with God; that is, they partake with him and of him.

The saints have both their spiritual excellency and blessedness by the gift of the Holy Ghost, and his dwelling in them. They are not only caused by the Holy Ghost, but are in him as their principle. The Holy Spirit becoming an inhabitant, is a vital principle in the soul. He, acting in, upon, and with the soul, becomes a fountain of true holiness and joy, as a spring is of water, by the exertion and diffusion of itself. John iv. 14. "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." Compared with chap. vii. 38, 39. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water; but this spake he of the Spirit, which they that believe on him should receive." The sum of what Christ has purchased for us, is that spring of water spoken of in the former of those places, and those rivers of living water spoken of in the latter. And the sum of the blessings, which the redeemed shall receive in heaven, is that river of water of life that proceeds from the throne of God and the Lamb, Rev. 22:1. Which doubtless signifies the same with those rivers of living water, explained, John vii. 38, 39, which is elsewhere called the "river of God's pleasures." Herein consists the fullness of good, which the saints receive of Christ.

It is by partaking of the Holy Spirit, that they have communion with Christ in his fullness. God hath given the Spirit, not by measure unto him; and they do receive of his fullness, and grace for grace. This is the sum of the saints' inheritance; and therefore that little of the Holy Ghost which believers have in this world, is said to be the earnest of their inheritance, 2 Cor. 1:22. "Who hath also sealed us, and given us the earnest of the Spirit in our hearts." And chap. 5:5. "Now he that hath wrought us for the self-same thing, is

God, who also hath given unto us the earnest of the Spirit." And Eph. 1:13, 14. "Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession."

Heavenly Father Give Good Things

The Holy Spirit and good things are spoken of in Scripture as the same; as if the Spirit of God communicated to the soul, comprised all good things, Matt. 7:2. "How much more shall your heavenly Father give good things to them that ask him?" In Luke it is, chap. 11:13. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" This is the sum of the blessings that Christ died to procure, and the subject of gospel-promises. Gal. iii. 13, 14. "He was made a curse for us, that we might receive the promise of the Spirit through faith." The Spirit of God is the great promise of the Father, Luke 24:49. "Behold, I send the promise of my Father upon you." The Spirit of God therefore is called "the Spirit of promise," Eph. 1:33. This promised thing Christ received, and had given into his hand, as soon as he had finished the work of our redemption, to bestow on all that he had redeemed; Acts ii. 13. "Therefore being by the right hand of God exalted, and hav-

ing received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye both see and hear." So that all the holiness and happiness of the redeemed is in God. It is in the communications, indwelling, and acting of the Spirit of God. Holiness and happiness is in the fruit, here and hereafter, because God dwells in them, and they in God.

Thus God has given us the Redeemer, and it is by him that our good is purchased. So God is the Redeemer and the price; and he also is the good purchased. So that all that we have is of God, and through him, and in him.

"The saints have both their spiritual excellency and blessedness by the gift of the Holy Ghost, and his dwelling in them..."

Jonathan Edwards (1703-1758) - He is known as one of the greatest and most profound of American theologians and revivalists. Famous for his sermon named: "Sinners In The Hands Of An Angry God."

Quotable Quotes...

John Owen

"Let no man think to kill sin with few, easy, or gentle strokes. He who hath once smitten a serpent, if he follow not on his blow until it be slain, may repent that ever he began the quarrel. And so he who undertakes to deal with sin, and pursues it not constantly to the death."

Ambrose of Milan

"True repentance is to cease from sin."

W.M. Taylor

"True repentance hates the sin, and not merely the penalty; and it hates the sin most of all because it has discovered and felt God's love."

Martin Luther

"To do so no more is the truest repentance."

Thomas Fuller

"You cannot repent too soon, because you do not know how soon it may be too late."

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